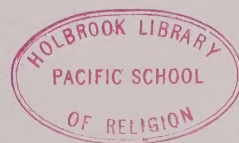


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May
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International Journal of Religious Education

Volume 18

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Worship Materials

MEDITATIONS, <i>P. R. Hayward</i>	5
JUNE WORSHIP PROGRAMS	
PRIMARY DEPARTMENT, <i>Irene Rockenbach</i> (THEME: <i>Children of America</i>) ..	28
JUNIOR DEPARTMENT, <i>Dorothy B. Fritz</i> (THEME: <i>Being Friends with God</i>) .	31
INTERMEDIATE DEPARTMENT, <i>Mae Sigler</i> (THEME: <i>What Does the World Expect of Us?</i>)	33
SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, <i>Staff of First Community Church, Columbus</i> (THEME: <i>May Thy Kingdom Come Through Our Homes</i>)	35

STORIES AND TALKS

<i>For Children</i>	
When Laletsie Listened	28
The Boy Who Formed a Habit	29
Ontuk's Little White Bear	30
How Shall We Pray?	31
<i>For Young People and Adults</i>	
Micah	34
Clara and Catherine	34
Which of These Three?	35
Affirmation of Faith in the Home ...	35
Meditations on Parenthood	36
The Tests of Married Happiness ..	36
POEMS	
A Prayer Hymn for Peace, <i>R. W. Schloerb</i>	21
A Certain Samaritan	35

Editorials, News and Comment

Churches Organize Religious Film Association	3
Arguments for the Small Class	4
Family Week	26
What's Happening	38
Finally—	44

Visual Education in the Church Program

"But Is It Practical?" <i>William L. Rogers</i>	6
Using Flat Pictures, <i>Hazel A. Lewis</i>	8
Streamlining the Training Program, <i>Theodore C. Braun</i>	9
Visualizing Bible Teaching, <i>Paul H. Vieth</i>	11
Using Flat Pictures with Children	13
Using Slides with High School Pupils	13
Using Motion Pictures with Young People	13
Resources for Visual Education	14
Films for Christian Teaching	15
Visual Materials for Leadership Education	18
Examples of Religious Art	18

Articles of General Interest

Fewer and Better Leaders in War-Time, <i>Virgil E. Foster</i>	19
Thrills of a Vacation School, <i>Eva Raw Baird</i>	20
Peace in Our Town, <i>Liston Pope</i>	22
If You're Asked to Teach at a Summer Conference, <i>John R. Scotford</i>	24
A Bible Land's Map in the Woods, <i>Mary Ainslie</i>	26

Special Observances

A Service of Remembrance, <i>Rolland W. Schloerb</i>	21
Exalted in Spirit (A One-Act Play), <i>Alma Shaw</i>	27

Other Features

The Prodigal Son, <i>Heinze Warneke</i> . Interpretation by <i>Jean Louise Smith</i>	2
Films for Departmental Use	28, 31, 33
Films for Church Use	39
Current Feature Films	40
New Books	41

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

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HEINZE WARNEKE'S

The Prodigal Son

Courtesy, Art Institute of Chicago



Interpretation by Jean Louise Smith

HURRY AND RUSH are words that frequently characterize not only contemporary life, but also modern work. It is with considerable interest, then, that we see in the granite statue "The Prodigal Son" careful, quiet and deliberate work.

Smoothly rounded curves, relief of vertical lines by restful horizontal lines, as well as a remarkable sense of repose, make this glorious modern work of art something which is fine technically, pleasing to the eye and full of meaning.

We can understand the tremendously sincere inner feeling of "The Prodigal Son" when we learn that Heinze Warneke has as one of his basic philosophies that anything worth doing is worth doing slowly, deliberately and with much deep thought. This philosophy goes back to the artist's boyhood days when he lived near Bremen, Germany. He liked nothing better than to watch the farm animals and growing things, and so it was natural that his first works of art had as their models the deer, colts, geese and plant life which he saw all about him and which he spent long hours observing.

Warneke studied with important German artists. His hours of work were long and often tedious, with no time for anything save rigorous, careful study, work, criticism,

and then more work. In 1923 Warneke came to the United States and he immediately found favor as a painter as well as a sculptor.

It was something of a surprise to the public when he exhibited "The Prodigal Son" in 1940 at the Philadelphia Sculpture International, for he had always been thought of as a sculptor of animals. But he had studied people as well as other living things, and this statue forcibly demonstrates his inclination toward a simple, quiet and direct statement. Indeed, it is these qualities which set Warneke apart as an individual artist. This statue is done in granite, the most difficult of all sculpturing mediums, which necessitates simplicity because of its hardness. He worked for seven years on "The Prodigal Son."

This statue came, as did his other work, as the result of much thought and inner experience. Every strong line transmits a living, breathing story. The father's sorrow-streaked face is full of compassion and forgiveness. The son, at last come home after wasting his life, shows his penitence by the abandonment with which he has thrown himself on his father's mercy. Love, compassion and deep sincere feeling permeate this great religious work of art.

"The Prodigal Son" is now on view at the Art Institute of Chicago.

Editorials

Churches Organize Religious Film Association

FAITH is the substance of things hoped for." The faith of a group of church publishing agencies has given substance to a thing long hoped for by those religious educators who have envisioned the new impetus which can be given Christian education through the introduction of visual aids.

This issue of the *Journal* honors that "substance"—The Religious Film Association, incorporated as a non-profit organization in New York on March 26 by sixteen church agencies representing nearly 122,000 local churches and a total Sunday school enrollment of approximately fifteen million.

At first glance it may seem strange that such a time as this was chosen for the launching of this new enterprise. The fact is that the R.F.A. represents the culmination of several year's study, discussion and planning. Perhaps these times are not as inappropriate as they may seem. This is a time which requires courage and decisive action to meet a critical situation. It is a time which demands speed and in some cases mechanization. Perhaps, therefore, this new emphasis on the visual method of education is of a pattern with the times. The visual method can speed up the educational process. It lends mechanical aids to the leader that he may cover a wider field more effectively in less time. It provides a realistic and vital approach to the mind of youth through a medium which youth accepts as a normal part of his environment and culture.

The Religious Film Association is a clearing house set up by church agencies having membership in the Publishers' Advisory Section of the International Council of Religious Education to aid them in promoting the educational and inspirational use of motion pictures, slides and film strips by the churches. The Association evaluates moving and still films suitable for church use and arranges for their distribution by its members. It will also voice the opinions of church bodies as to what type of new films should be made and will attempt to stimulate their production. It provides also for an educational program to help church workers learn effective techniques in the use of visual aids.

The aims of the members of the Association are: 1. To provide a dependable source of visual materials; 2. To establish regional depositories so that transportation costs can be reduced for the benefit of churches distant from present distribution centers; 3. To lower the cost of film rentals as rapidly as possible; 4. To stimulate the production of new visual materials most needed by the churches; 5. To provide reliable information as to the value of individual films; 6. In general, to help make the educational programs of the churches more effective through the use of visual aids—and to do all these things not for profit, but to render a needed service.

In this connection, the R.F.A. has authorized its newly-elected Executive Secretary, William L. Rogers, to continue to serve as director of the International Council's Department of Visual Education.

A fundamental service of the Association is an arrangement whereby churches may order from denominational publishing agencies practically any film available for church use. To make this service more helpful, one person in each branch of the members' agencies is being selected as the visual aids representative. These representatives will be trained to advise the churches as to materials available, their quality, their suitability for given programs, and ways in which they may be used most effectively.

On behalf of its members, the R.F.A. is issuing a catalogue under their respective imprints; the catalogue lists more than two hundred and fifty motion pictures in addition to film strips and Kodachrome slides suitable for church use. A unique feature is that the film descriptions consist of critical evaluations and suggestions for use rather than the usual sales "blurbs." A majority of these evaluations were prepared by the International Council's Committee on Visual Education.

The films are listed according to subject matter under such headings as "The Bible and Bible Lands," "The Christian Life," "Missionary Education," and "Our Social Order." An alphabetical listing of film titles is also provided. Both silent and sound films are included. They represent careful selection from a large body of material and from a great variety of sources. Thus, the catalogue brings together under one cover desirable materials which the churches would otherwise have to discover for themselves. The catalogue is available on request from the members of the Association.

The central office of the Association has been set up in New York under the direction of the Executive Secretary. The office is to provide educational and promotional materials, but will neither solicit nor accept film orders, since this is a function reserved to the members.

Through its members, the R.F.A. hopes to expand its services to army camps. Chaplains have often found that a suitable film is one of the best ways of getting a religious message to the men. This is in line with the recommendation made at the annual meeting of the International Council to the effect that funds should be made available for the purchase of curriculum materials, including religious films, for use in the camps.

Much of the work of the Association must be regarded as experimental since it is working in a relatively new field. No doubt many problems will beset the new organization and its service will be perfected only through experience. When these problems bring about temporarily disappointing results, the churches will need to remind themselves of the aims mentioned above. These goals are worth working for and waiting for. If they are to be realized, the individual churches must cooperate with the members of the Association.

Meanwhile, a debt of gratitude is owed the courageous founders of the Religious Film Association for meeting a crisis period with a daring attempt to arm the churches with the twentieth century's own invention. A large measure of credit should also go to staff members of the International Council and to the Harmon Foundation for

assistance, support and encouragement given during the formative stage of the R.F.A. The churches whose agencies formed the Association are: Northern Baptist Convention, Southern Baptist Convention, American Lutheran, Disciples of Christ, Presbyterian Church in the U.S.A., United Brethren, Congregational Christian Church, United Lutheran Church, Church of the Brethren, The Methodist Church, Evangelical Lutheran Church, United Danish Lutheran Church, Evangelical and Reformed Church, Church of God, Presbyterian Church in U.S., The Protestant Episcopal Church.

Each of these churches has a representative on the Board of Directors of the R.F.A. The Directors are, respectively, as follows: Wiley J. Smith, George W. Card (Vice-Chairman), C. T. Langholz, J. T. Whittall, John Ribble (Secretary-Treasurer), J. B. Showers, Sidney A. Weston, Ernest O. Armbruster, E. M. Hersch, Lovick Pierce (Chairman), Birger Swenson, P. A. Magnussen, A. R. Keppel, Steele C. Smith, John W. Hill, Joseph E. Boyle.

If, as we earnestly hope, visual aids are more and more used to clarify teaching, to enrich worship, and to stimulate young people to Christian living, it may well be that the R.F.A. is leading the way to a new era of Christian education.

W.L.R.

Arguments for the Small Class

The discussion of the topic "Large Classes—or Small," begun in the March number, has attracted wide attention from JOURNAL readers. A number of statements of opinion have been received, and some of these will be given in the June issue. The April JOURNAL gave the arguments in favor of the class of twenty-five or more. Mrs. P. W. Riggins, a teacher in the First Methodist church school of Fort Worth, Texas, presents below the arguments for the class of from eight to fifteen.

MUCH MORE WORTHWHILE RESULTS come from teaching a small class than from teaching a large one. I have reached this conclusion after working with and observing both large and small classes for boys and girls from the primary through the junior high school departments. Our church is a large one, well equipped, with probably an unusually high percentage of trained teachers. These teachers have been encouraged to experiment in organization and various types of classes have been tried out. In some cases the entire membership of a given grade has been grouped together under a leader with assistants; other grades are divided into small groups, meeting together for a worship period.

The argument that a teacher in a small class may not be as efficient or as well prepared as one teaching a large class is a reasonable one. The fact remains, however, that nearly all church school teachers are volunteer workers, that few of them have had normal school training, and that they would be intimidated at the thought of teaching a large class after the manner of public school teachers. Even if they were willing to try, few of them would feel that they could give the time to preparation for a large class, since this involves leadership of assistants and a large variety of activities.

Even if competent teachers of large classes could be secured, however, I do not believe the results would be nearly as satisfactory as if the same teachers had smaller classes. Religious education depends far more than secular education on personal acquaintance and intimate sharing of experience. The teacher should not be content to teach little Johnny without knowing the environment of his home and his religious background. He must feel that the teacher is personally interested in him, knows his enthusiasms and his difficulties and stands ready at all times as a friend. Such acquaintance can come only through frequent visits to the home and through informal contacts with the child. What busy mother, employed man or woman, can take the time for such visits with more than a small number of children?

A teacher of a large class can get over a certain amount of information. But no teacher should be content to have only knowledge as an end. She should, in addition, aim definitely to develop in the children those attitudes which will make everyday Christian living an actual accomplishment. With a small group she can help the children live up to their motto, "Be ye doers of the Word and not hearers only." Instead of studying in a missionary unit how boys and girls as Christians can share with Mexican and Negro children, and then stopping with this knowledge, they should have the experience of actual sharing on the basis of real needs and the ability to supply these needs. This should be followed by visits to the Mexican or Negro center, to see for themselves the conditions and what can be done through their own contribution. Such activities, particularly those which involve "field trips," are difficult to handle with a large group. It is hard enough to keep track of ten children on trips about the city.

Children not only learn but retain their knowledge better by having an active part in class discussions. Since many children from the primary through the teen age are very self-conscious, they will not feel as free to take part in a large group discussion as they do in a small one. The teacher should know each child's personality and plan to give him opportunity for the type of activity best suited to his needs. In a small class the shy child can do something for the group which will give him a sense of confidence; in a large class too often the children who like to show off take over the major part of the conversation, reports and other appearances before the group. The need for personal guidance and tutoring is being increasingly recognized in the public schools and in colleges. If it is important there, how much more important it is when the goal is to lead children in the complex relationships of Christian living!

Frequently our classes are made up of children from various neighborhoods who do not see each other except during the church school period. To build a sense of group consciousness it is necessary to have rich social experiences which will lead to friendships both with each other and with the teacher. Some of these should take place in homes, and as everyone knows, the average home is not large enough to accommodate a group of more than ten or fifteen.

Jesus, when gathering helpers who would live with him twenty-four hours a day and hear his teachings under the most favorable circumstances, took only twelve pupils. Do we dare take more?

Meditations

By P. R. HAYWARD

THE MEDITATIONS this month turn away from cosmic disturbance and the strain of living in a difficult time to some of those simple and everyday sources of life so often overlooked. For it is in such things and the deeper meanings to be extracted from them that some have found the wisdom and the courage to face the worst that world-wide disturbance can do to the inner spirit.

Some Things That Do Not Fail

(The following prayer is suggested for use preceding each prayer for a specific week. At the end of the page is a prayer to use at the close of each weekly meditation.)

Eternal God, amid the age-old clash of good and evil compassing the world, grant me also to grasp the wisdom found in the everyday things of life that do not fail.

Let me learn the wisdom of eyes.

Teach me the patient ministries of feet.

Soothe and empower me with an awareness of hands.

Lift me in my love of lights.

Comfort me with the certainty of seeds.

O God, amid the throes of a changing world grant me the certainties of joy and insight that change not but abide forever as revelations of thy ageless will.

First Week—Eyes

Let me learn the wisdom of eyes.

Eyes that flash sympathy and understanding through a room of strangers and of friends.

Eyes that smile even when words must be stern and inflexible.

Eyes busy in restoring old friendships.

Eyes that have been turned across oceans to defy them, into test-tubes to spy out the holy secrets of the universe. Blinded eyes that quench not the spirit behind them.

Eyes that have patiently closed in death to open on a brighter morning.

In awe and a yearning for wisdom I would meditate upon the infinitely rich gift of eyes.

Second Week—Feet

Teach me the patient ministries of feet.

The dancing feet of little children—

The eager and supporting feet of boys and girls at play—

Feet that bravely carry young men on the fields of sport and lonely sacrifice and war—

Feet that proudly bear subdued couples up the aisles to the altar—

Feet of weary men who come slowly to their loved ones when the day's toil is over—

Feet bearing nurses and physicians on the long rounds of wards, moving back and forth across the floor of school rooms and of churches, dragging reluctantly along the pathway of sin—

Feet that tread the open fields and the decks of ships—

Mysteriously created to serve and support the manifold purposes of men, I would learn of their patient ministries.

Third Week—Hands

Soothe and empower me with an awareness of hands.

Small hands that move over the surface of things to teach meanings to the mind of a child.

Hands that, unseen and unbidden, come out of the dark to soothe a hot brow and a restless spirit.

Hands that are hardened by toil, softened and lengthened in the creation of beauty, squared and steadied by blows through the ages for justice and for freedom.

Hands that take up instruments by which to heal, pens to fire the souls of men, helms and handles to guide ships on the sea, planes in the air, trains around curving tracks through the night.

Hands that are raised to plead, extended to bless, and folded silently at last to end the fitful work of life.

Thus would I be soothed and empowered in my awareness of the hands of men.

Fourth Week—Lights

Lift me in my love of lights.

Take me out beneath the stars.

Let me stand to watch the miracle of the rising sun and again of its setting when its time has come.

Show me the glint on a field of corn, the light on a boy's hair.

Let me, at the flash of the beacon, follow the air-men from distant places to whom it is a pillar of fire by night in a darkened world.

Take me into the rooms of the world where countless of my fellow-men gather around their small lights behind the darkened windows in the black-outs of mankind.

Thus make me a lover of lights.

Fifth Week—Seeds

Comfort me with the certainty of seeds.

Take me into the fields these days where man's faith in growth leads him to scatter the seeds of another harvest.

Let me kneel beside the lovers of roses and of all good gardens, and learn from them as they trust their hopes of a new-born beauty to a mysterious something that a creative God has planted in all the seeds of the world.

Lift the mystery and power of seeds over into the deeper world of truth. Teach me that there too the eternal wisdom has ordained that there shall be first the blade, then the ear, and then the full corn of truth in the ear.

Whatever else may fail me, comfort me this day with the certainty of seeds.

From This Let Me Learn More

(The following is suggested for use at the close of the meditation each week.)

To the teaching of this small portion of thy Universe, grant me, O God, a deeper wisdom.

Touch me always with the eternal meaning of the commonplace.

Teach me how the little things of life obey and reveal thy universal will.

In the name of him to whom the birds of the air, the lilies of the field, and the everyday activities of men spoke of thee and of thy way with us. Amen.

"But is it practical?"

A usable program of visual aids for the local church

By WILLIAM L. ROGERS

(This article is supplemented by the articles by Miss Lewis, Mr. Braun, and Dr. Vieth which follow. The sources given on page 14 show where the materials mentioned here may be obtained.)

IT SOUNDS GREAT, but is it practical?" This simple, innocent sounding question has put a "practical" end to many a high hope.

What makes a program practical? Presumably, that it will achieve desired results with economy of effort and finance as compared to other methods—and within the limitations of available resources. A further implication is that no program is practical if it is not obtaining desirable results.

The effective use of visual aids is likely to increase the expense of time and money required for the church program. The practicality of visual education therefore turns on whether it will achieve results not otherwise being obtained—and achieve them with the resources available to the individual church. With this in mind, the practical committee on religious education will do nothing until it has made a careful study of its existing educational program.

The committee should ask such questions as these, "Is our present program effective? Does it interest our members? Does it lead them into an understanding of the Christian way of life and to participation in it? Does it reach all it could and should? Do our worship services develop a sense of communion with God?" Obviously if the answer to all these questions is "yes," there is no point in changing the program. But if the answer to one or more is "no," then the existing program may not be practical, regardless of how little it costs. A change of program is therefore required, even though it calls for more effort and financial support.

The first step is to determine the points of failure and how to bring about improvement. Let us consider some of the common trouble spots and how a visual approach may help solve the problems involved.

Things to Consider

Appearance of the Church and School Rooms. The otherwise blithe spirit of the church school child (and adult) is too often blighted by the dinginess if not downright ugliness of his surroundings. How can we expect him to appreciate the "beauty of holiness" if we do not supplement it with the "holiness of beauty"? Step one of a practical program, then, may be simply to stage a clean-up. While you are at it, find a hiding place for the old photographs of the grim-visaged founders and former pastors of the church.

Don't keep them where they will worry little children as to how they may look if they stay with the church all their lives. Then consider the addition of some good religious pictures.

Worship. Church school worship is too often regarded as a mere "opening service" to hold the fort until the late-comers arrive. As a result it fails to serve its real purpose of providing for communion between the children and their Heavenly Father. It seems probable that failure to establish an atmosphere of worship may be one of the reasons that discipline is so often a problem in the church school. One of the simplest and most effective visual aids to worship, particularly for the lower grades, is the "worship center" with which many are already familiar. The arrangement should be made with an eye to beauty. A fundamental purpose is to lead children into associating truth, goodness, and beauty in a concrete sense with the worship of God.

Projected pictures also may be used to enhance worship. Colored slides or motion pictures showing the beauty of nature can be used effectively with readings from the nature psalms to provide a period of meditation on God as Creator. So used they also stimulate the worshiper to a new appreciation of the exquisite word pictures of the psalms.

The use of projected pictures is peculiarly adapted to the psychology of worship. In a dimly lighted room people tend to lose the self consciousness that may interfere with a deep sense of worship. A lighted center of interest helps to focus the individual's attention and thoughts. Both of these elements naturally accompany the use of projected pictures. These combined with appropriate music and Scripture provide ideal conditions for worship.

Unfortunately there are no slide sets and few motion pictures of this type available commercially. Nevertheless with the widespread interest in color photography there are persons in almost every community whose Kodachrome slides or movies will be found suitable for such programs. Finding these persons is itself worth the while of the church. Building the worship programs around the pictures will constitute an interesting and valuable project for a young people's group.

Slides of religious masterpieces can be used in much the same way as the nature pictures. They will of course be selected with a view to providing a visualization of the Scripture which is read. For purposes of worship a few such slides—or even just one or two—will be found more effective than a whole series.

Teaching Methods. If the educational program is failing at the point of teaching, the fault may or may not be the teacher's. Perhaps the church has not provided the teachers with access to leadership training classes where they might learn the fundamentals of good teaching. The failure may be due to the fact that the teachers, along with the minister, school teachers, and the radio, have simply worn out the children's ears with words so that the most important teachings are received as mere rumblings in a void.

We know that we are likely to have a better understanding of things we see than of those we merely hear discussed. Therefore it is a great temptation to say "Supply the teachers with good visual aids and they will immediately

do better work." Unfortunately this is not necessarily true. Visual aids to teaching are effective in proportion to the teacher's understanding of the techniques involved. For this reason if the full benefits are to be obtained from visual education in the church school some sort of instruction must be given the teachers. Ideally the teachers should take the leadership training course, "The Use of Visual Aids in Christian Education," or participate in a one day conference on the subject. At the very least there should be a teachers' meeting at which visual aids are demonstrated and discussed.

Meanwhile the church's committee on religious education should plan to act as a committee on visual education—or a special sub-committee may be set up. In any case it should include the pastor and representatives from each department of the church school, from the missionary organizations, the young people's society and any other organizations with an educational program. This committee should begin by investigating resources for visual aids and by surveying all the study materials used in the church to determine the points at which visual aids may be used most effectively and with the least expense.

Things to Do

In a church with a membership of 400 and an annual budget of three to four thousand, the findings and recommendations might be somewhat as follows:

1. The primary department has a unit of study on worship in other lands. A bulletin board should be set up. On it each week should be pictures of a different country. A central picture would show some form of worship in that land. Other pictures would show the daily life. The children would be asked to look at the pictures before class time. The interest thus aroused would be used to stimulate study and discussion for the lesson of the day.

2. The junior department has a unit on the life of Jesus. The superintendent is asked to inquire the price of a series of pictures portraying outstanding incidents in the life of Jesus, the pictures to be suitable for hanging in the classrooms or in the departmental room. There may be good ones in the primary picture sets. If not too expensive each class will be asked to raise funds for a picture. The pictures can be rotated from class to class.

The pastor is asked to see if the church's stereopticon projector is in working order. If so, glass slides appropriate to the various lessons will be rented. Miss L— is asked to find out if her friend will lend his miniature slide projector. If so, the school will purchase a number of Kodachrome slides on the life of Jesus—the beginning of the school's own library of religious masterpieces.

3. The intermediate department has a unit on the Old Testament. The teachers are asked to take their classes to visit a museum in a neighboring city. Particular attention will be paid to the Egyptian civilization in connection with study of the sojourn of the Israelites in Egypt. If possible, visits are also to be made to a synagogue to learn the similarities between ancient and modern Jewish religious practices. If the high school's motion picture projector can be borrowed, the school will rent a sound movie dealing with Old Testament life. They may also use some film strips on the subject.

4. The senior and young people's department is about to devote a period to the study of the life and writings of

St. Paul. The pastor offers to devote the Sunday evening services during that period to the life of Paul and to illustrate them with sound movies if the young people will support the services.

5. The young people's society topics for the year include some dealing with life problems and some on inter-faith and race relations. They are asked to consider the possibility of using appropriate motion pictures to stimulate discussion of these topics. They are also to consider exchanging visits with the various religious and racial organizations. Later they may write and produce a play based on their study of minority groups.

6. The committee's study also reveals that all the departments have a temperance lesson once each quarter. It is decided to adjust the schedule so that all classes have this lesson on the same day. The temperance society is then asked to sponsor a showing for the whole school of



Film strip, "Visual Aids and Their Use in Religious Education"

"Seeing" a synagogue is an aid to understanding

appropriate films or slides on these days. The society agrees and then for the sake of economy decides to hold one of its regular meetings as near this day as possible and to show the same material at that time.

The same is found to be true of mission studies and the missionary societies are asked to follow the same plan.

7. The committee also finds that in many cases the lessons are keyed to special days, such as Thanksgiving, Christmas, New Year's, and Easter. It is agreed, through conferences between the teachers and the pastor, that arrangements can be worked out so that the Sunday evening services will be a follow-up and expansion of the lesson studies for the day. In some of these services pageants or plays will be presented. In others, slides or motion pictures will be shown with interpretations by the pastor in terms of what the children have been studying.

(Continued on page 37)

Using flat pictures

By HAZEL A. LEWIS*

AS A MATTER OF FACT no good picture is ever a "flat" picture. It projects itself into the consciousness and emotions of the persons who see it, in varying degrees according to their ability to appreciate it. To reverse the figure, it leads the person who looks upon it away from his immediate surroundings down paths, across waves, up mountain sides. No landscape by Corot is ever flat. It has depth and room enough under its trees for all who look upon it.

However, it is probably accurate to speak of a flat picture as contrasted with a projected picture or one which moves. It is always there, and takes on a degree of permanence which may dull its interest for those who see it. There are certain advantages which the flat picture has—and by this is meant either a framed picture hanging on the wall or one which is in the file and available at any time. Such a picture may be possessed by those who see it in a way in which a projected picture is not. It becomes "our picture" to a group of children. It has a continuing message and takes to itself many associations of music, song, poetry, biblical passage. A network of associations thus built up enriches everything which is a part of it, although it may be very difficult of analysis. It is somewhat the difference between the victrola record and music over the radio. The one who possesses the record may have the music whenever it fits his mood, or not.

The difficulty with flat pictures in our churches is that they are frequently not wisely chosen. More often than not, they were not chosen at all but were given by someone under circumstances which make it difficult to get rid of them or even place them in inconspicuous places. Sometimes the picture which ought to be in a junior department hangs on the wall of the beginners' room. Many times a picture in the primary department ought to be in an adult class room.

Taking situations as they are and not as they should be, what can the average church do to secure and make available for the greatest and best use, an adequate supply of pictures? In a certain church on a recent Sunday a note was left in each department and class room, requesting that a list of every wall picture in that room be made available to a young man whose name was given. The list was to include the name of the picture, the artist, some information about it and the source of the picture. Later in the workers' conference, the young man announced that he was planning to make a complete catalog of every picture in the church with its artist and some information concerning the picture. All pictures were to be cleaned and repaired. This is the sort of job which an

educational committee in a church might well have given to the young man but as it happened "he took it upon himself."

PICTURES are curriculum and it would be well if the educational committee had the authority to regulate the kind of pictures which might be made part of the educational environment. A simple standard would include the accuracy of the picture, its message, its color and form, its value for the age group for which it is intended. A book such as Bailey's *Art and Character* (The Abingdon Press) would help a committee to administer the first two points in such a standard. *The Lesson in Appreciation* by Hayward (Chapters 12 and 13) (The Macmillan Co.) would help on the third point and, of course, knowledge of child nature, of methods and materials in each age group would be essential to the last. There is, in addition, an over-all quality known as good taste which can be cultivated but not described. A picture might violate some of the points in such a standard as has been described and still be so essentially good that it would have value. Fra Angelico's "Annunciation" is certainly not accurate; it would not fit into any plan of teaching children; but its consummate beauty is so great that it affects them profoundly.

There is no matter in which there is more difference of opinion than in the evaluation of art of any kind, and religious art in particular. As long as it remains a matter of personal choice, each individual has a right to his own opinion. When it becomes a matter of educational values involving many persons and wide age range, there must be some working basis for the selection and use of pictures.

IN ADDITION to the standard of evaluation, there should be some common agreements as to the use of pictures. One church insists that all pictures shall be kept in a common file, cataloged according to subject and available to all groups in the church. The picture set accompanying a graded course would be taken from the file and placed on reserve for the teacher of the course of which that set of pictures is a part. The teacher may take this entire set of pictures for use during the period of three months or longer. The disadvantage of a plan such as this is that the children themselves do not have access to files of pictures. Probably the same purpose can be served if every picture is cataloged, its location indicated so that any worker in the school will know where to find a picture he needs. For example a certain adult Bible class went to a great deal of trouble to secure a copy of "Christ and the Fishermen," by Zimmerman. A better and more accurate copy was in the primary picture set on file in that department. It could easily have been borrowed for the day. Catalog listings would include biblical categories, seasons, human situations, and other subjects.

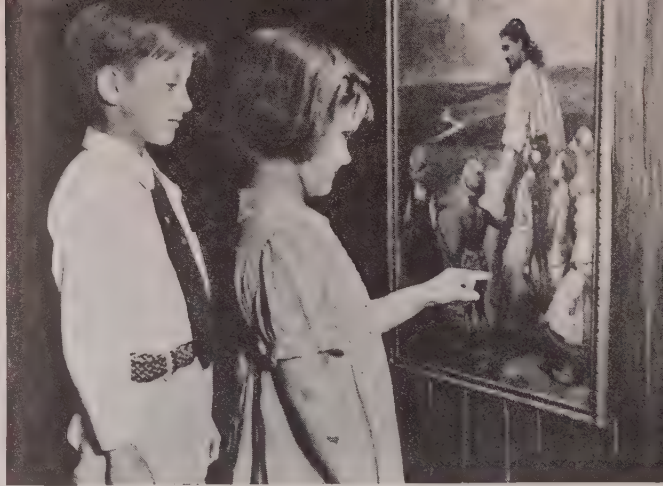
One of the results of catalog listing would be the discovery as to whether or not the church had a balanced picture list or, as in some churches, many duplications and very serious omissions. In one church there were nine reproductions either of the entire picture or a detail, of Hofmann's "Christ and the Doctors." Each of them had been purchased by some class or department without reference to anyone else. In that same church there was not even one good Christmas picture.

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An additional listing which would make a collection of pictures more valuable would be a classification according to their message and purpose. For example: "Aids to Worship," "World Brotherhood," "Bible Manners and Customs," indicate the relation of the picture to program and lesson planning.

THERE SHOULD BE an art committee, or in a small church one individual, responsible for seeing that the catalog is kept up-to-date, copies are available, that pictures are cleaned and repaired and cared for in other ways. Good books on art would be the special responsibility of such a person. Skill in mounting pictures, using rubber cement; waxing or shellacking the surface, making repairs skilfully, are all part of the equipment of the person who has a job of this kind. Some framed pictures are far more effective if they are waxed or shellacked than when they have glass over them. An inexpensive picture such as Tom Curr's "Follow Me," has the appearance of an oil painting when it is shellacked rather than framed under glass.

If a church will start with what it has, have the courage to eliminate what is not good, develop a basis for adding



Kodachrome slide, "Changing the Primary Room"

Children enjoy Curr's "Follow Me"

new pictures, and a plan for making them available, pictures may become a vital part of the teaching program of the church.

Streamlining the training program

Pictures show teachers how to teach

By THEODORE C. BRAUN*

FOR REASONS which are elaborated elsewhere in this issue,¹ it is more difficult now than ever to find the necessary workers for the church school and to give them the training they need.

There are at least two things that the church school can do to help this situation. The first of these is to magnify the work which is done in the church school so that those within as well as those outside the church will come to recognize it as service of the first importance, not merely in terms of the immediate emergency but more especially in terms of the greater emergency that will be upon us when the war is over, irrespective of its outcomes. Surely the task of building or re-building Christian foundations for living and of helping boys and girls and men and women anchor their lives in these foundations so that they cannot be shaken by anything that may happen to them, is a task that we dare not neglect, for it is vital to our nation's future.

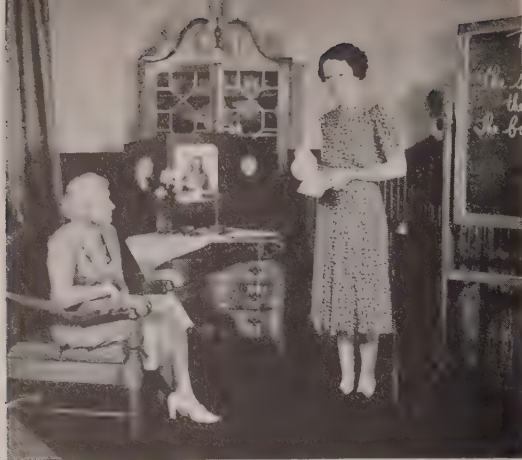
* Director of Leadership Training, Board of Christian Education and Publication, Evangelical and Reformed Church, Philadelphia, Pennsylvania.

¹ See the article, "Fewer and Better Leaders in War-Time" on page 19.

The second thing that the church school can do is to streamline its training program. That is to say, it can find ways of helping teachers and other leaders more quickly and easily and of making that help more attractive to them. From one point of view this is an impossible demand, for we are already trying to short-cut the training program too much. On the other hand, however, there are ways of making our work more interesting and effective of which we ought to avail ourselves more than we do. One of these is to make greater use of visual aids. "A picture is better than a thousand words," said a wise old Chinese philosopher and thus called attention to a very helpful way of accelerating a program that often consists of too much talk. Let me illustrate.

A GROUP of children's workers is studying a course on methods for guiding the Christian growth of children. They want to become better teachers in the church school and are trying to arrive at a clear understanding of such important matters as a unit of learning, an experience-centered approach, purposeful activities, browsing tables, visual aids, workers' conferences, graded worship, pupil participation and other equally impressive topics. They seem to be getting a fairly good theoretical knowledge through their reading and discussions, but the instructor wishes that she might take all of these teachers-in-training to visit a children's department in some progressive Sunday school and give them a first-hand experience of what they have been talking about. That is out of the question for several reasons, but there is something else that she can do. She shows them a motion picture called, *Children Learn About Their Neighbors*.

This picture describes how a unit of work was planned and carried through to completion in the primary department of Riverside Church in New York. They see how a certain subject was selected for study and why. They see the teachers' meeting at which the preliminary plans were made. They see how the necessary materials were secured



Kodachrome slide, "Changing the Primary Room"

Demonstrating the decoration of a worship center

and how the children's interests were captured and directed into many related activities. Some of the results that were achieved are evident in the picture. Thus within the brief period of fifteen minutes they can watch all of the essential steps in a project which had actually taken three months to complete. At the same time they see demonstrations of many of the details that have come up for discussion in the course of their study. They see, for example, that the teacher had her classroom ready and all of her materials laid out on Saturday. On Sunday morning she arrived early enough to be on hand to greet the first child when he came. The session started immediately, even though Tom arrived twenty minutes ahead of time. The children were given the chance to do the things they enjoyed doing. They also helped plan and conduct the worship service.

After the teachers have seen the picture, there is a new eagerness and zest in their discussions. Terms which before had been mere theory now become definite and clear. They have *seen* them in concrete terms and they know how they may try out the same methods in the situation in which they are working.

Thus pictures that bring workers in contact with better teaching methods which they cannot actually see demonstrated carry a more direct appeal and a more effective message than many descriptive words from a speaker or from a textbook. An inexperienced teacher in particular may get a much better conception of a problem, if she can see a picture illustrating the idea.

THE LEADERS' GUIDES for many of the Second Series courses in the curriculum now list motion pictures which are available and which might be used helpfully in connection with a particular course. The picture referred to above, for example, *Children Learn About Their Neighbors*, is recommended for use with courses Nos. 142b, 241b and 251b in addition to 211b. *Even in This Day and Age* is recommended for use in connection with courses Nos. 112b, 130b and 133b. It is a portrayal of some of the undesirable social conditions existing in our day, especially in the cities, which present a challenge to the church. There are equally helpful films which may be recommended for use with courses on the Bible.

A number of the denominational boards have developed teaching films which have proved very helpful in workers' conference and area conventions. Only a few examples can be given. The Christian Board of Publication has a

film called *The New Curriculum in Action* showing scenes from the four children's departments in the church school, with a different activity in progress in each one. The Methodist Board of Education has a picture called *In Wisdom and in Stature* showing a junior church school group at work on the story of Jesus' life. Many others might be mentioned.

ALTHOUGH motion pictures reproduce the actual demonstration with greater realism because of the illusion of motion, they are by no means the only effective visual aid to teaching. As a matter of fact the still picture has some advantages in its favor. Not only is it less expensive to produce or to project, but unlike a motion picture it can be held before a group long enough for careful study. The instructor can take time to call attention to certain features of the picture and discuss these thoroughly before passing on to the next. Here, for example, is an illustration of a poor teaching situation. The room is unattractive and poorly arranged. The chairs are not of the proper size. The teacher is reading from a quarterly while the children are engaged in a number of obviously irrelevant distractions. All of these difficulties can be brought out in the discussion and the class might make suggestions for improving the situation. Then a second picture or perhaps a series of pictures can show how the same room was actually transformed into an efficient classroom, with the children eagerly participating in the program because the teacher is prepared and knows how to proceed.

A number of the denominational boards have produced sets of Kodachrome slides or film strips illustrating right and wrong teaching procedures. Only a few can be listed. The Parish and Church School Board of the United Lutheran Church, for example, has an interesting set on *The Church Life Experiences of the Smith Family*. In the course of their experiences the Smiths move from a neighborhood where they attend a very inefficient Sunday school to another town where the church school has much better leadership and is doing a much better piece of work. The Publication Boards of the Baptist Church and of the Presbyterian Church in the U.S. have developed illustrated lectures showing the wrong and right use of lesson materials. The Methodist Board of Education has several Kodachrome slide sets under way, one of which is *Visualizing the Objectives of Christian Education*. *Changing the Primary Room* is an excellent set of slides which was produced interdenominationally to show how a very unattractive room may be transformed with the aid of inexpensive materials available to anyone, providing an attractive worship center and the equipment necessary for good class work.

BUT IT IS NOT NECESSARY to depend on projected pictures alone. Magazines are full of pictures showing children in life situations of all kinds, all of which have meaning for the Christian leader of children. A collection of such pictures, gathered over a period of time and mounted for ready filing, may provide material for stimulating discussions in a class on child study or in a parent study group.

More pictures are needed for use in the training of leaders and more are being produced all of the time. Perhaps enough has been said to make clear the point that in pictures we have resources with which we may greatly enrich our program of leadership education.

Visualizing Bible teaching

By PAUL H. VIETH*

CAN'T YOU just see Jesus, standing in the synagogue, interpreting the Law with power and vigor, as one who had authority, so that everyone there was jerked to attention? They were not used to such teaching there!" Thus did a teacher of intermediates end his church school lesson. But his pupils did not indicate by their attitude that they saw anything of the sort. To visualize this dramatic scene they needed something more concrete than the word picture of the teacher. They needed an actual visual aid.

There are several difficulties faced in Bible teaching which visual methods will help to overcome: (1) It is an ancient book, dealing with a time far removed from our own. This ancient literature must be given new and vivid life for today. Pictures, objects, models, maps and dramatic presentations will work this miracle. (2) The setting of the Bible is in a foreign land. This land has little reality for most pupils because of the light treatment which it is given in world geography in the schools, and because of the way in which its places and names have often been identified with the heavenly home. Again, pictures, objects, dioramas, maps, will help to give the necessary reality so useful in understanding the book. (3) The Bible was not written for children, yet much of our teaching of it is given to those of younger years. There are however many portions of the Bible which are suitable for children, provided they are given vividness and concreteness by means of visual aids. (4) The chief purpose in teaching the Bible is not the acquisition of its factual story, but the meanings which the story bears concerning God and man, and how man may live his life with God. The problem for the teacher at this point is to make abstract ideas and ideals have concrete life and vitality for the pupil. The Word must be given meaning in terms of flesh and blood existence. A great painting may give comprehensible meaning to ideals which are embodied in the lives of the great men and women of the Bible. A motion picture or even a still picture may illustrate in terms of life situations what it means to live the ideals of the Bible.

There are many kinds of visual aids available for Bible teaching. What is used will depend on the resources in the local situation, the ingenuity and skill of the teacher, and in a measure on the age of the pupils. We shall present them in six groups, with as much discussion and practical suggestion as space will permit.

1. Pictures. Under this heading we group all efforts to present the Bible pictorially, except motion pictures. Use may be made of photographs, paintings and drawings. Pictures may show places in the land of the Bible, present day Palestinian life, biblical events and characters, inter-

pretation of Bible teachings (such as *Light of the World*, by Holman Hunt and *Follow Me*, by Tom Curr), ancient manuscripts, museum objects related to the Bible, or present day life in relation to Bible teaching.

Pictures are useful as aids in the presentation of the Bible story, and in the interpretation of its teaching. They may serve as a basis for study of the Bible by pupils in order to get the full interpretation of the picture. They are useful for review, such as having the pupils retell the stories and incidents as the pictures are shown, or identify the meaning of a given picture not seen before from the content of the learning which has preceded. They may be used in having the pupils themselves interpret the Bible, as for example, the story of the rich young ruler from the picture by Clementz. They may help to give a sense of reality to the Bible story by providing a rich background in Palestinian scenery and life.

There are several ways in which pictures may be used in teaching. One of these is the time-honored custom of relating the lesson interpretation to printed pictures of various sorts, either in the textbook or as supplemental material.

If the church possesses a reflectoscope, pictures may be reflected from small prints, postcards, and with some machines from the pages of a book, and thrown on a screen where all may see.

A third method of using pictures is by means of the transparent slide. This is now available in the form of a continuous strip film, individual 2" x 2" slides, as well as the well known standard size slide. The use of Kodachrome in reproducing art pictures is making it possible for a church to secure a library of the best materials for projection purposes at comparatively little cost. This is opening up the religious art of the world to even the average church. The projection equipment required is comparatively inexpensive.

Many teachers are finding the still projected picture their best aid in Bible teaching. A miniature projector can be set up in a jiffy, the shades drawn, and the picture put on the wall without loss of time and without confusion. Pupils will quickly learn to help with this process. The setting of the darkened room and all attention directed to the same place is ideal for learning. Boredom which is a result of sameness in teaching vanishes and pupil response is enhanced. Teaching is made easier, but most important, learning is improved.

A fourth use of pictures is to have the pupils make their own on special lantern slide glass with crayon which is provided for this purpose. This has all the value of creative work in reproducing Bible scenes and characters, or the interpretation of the Bible in life, with the added thrill which comes from seeing the products of their handiwork projected on the screen.¹

2. Motion Pictures. At the mention of visual education, thought goes automatically to motion pictures. While they are but one means of visualizing Bible teaching, they are nevertheless the most spectacular, the most generally enjoyed—and the most expensive.

There is nothing short of the actual experience that can compare with a motion picture in making a character or an event live. So much is this true that great care

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¹ Write Keystone View Company, Meadville, Pennsylvania, for particulars and prices on materials.



Film strip, "Visual Aids and Their Use in Religious Education"

Pictures help to make real a Bible Story

must be taken in what is shown, for motion pictures have a tenacious hold on the memory. The erroneous and the apocryphal are as likely to be remembered as the true.

Motion pictures have the power to take people back in history and re-create for them the life and people of any time as best we can now recover it. Through the power of dramatic portrayal, they can make individuals and people appear in favorable or unfavorable light, make a type of conduct seem attractive or otherwise. This can be done with such vividness that the pupil for the moment is quite unaware that he is but looking at pictures but seems to be in the midst of the scene which is being played.

The Bible is the greatest subject in the world for presentation in motion pictures. To that person or group who succeeds first in giving us the life and message of the Bible in simple, authentic, beautiful manner will go the everlasting gratitude of the Christian church. Many attempts have been made to treat portions of the Bible in motion pictures. Some of these are successful enough that we need not wait for that day when we will have just what we want. We can begin now to make our teaching more effective by the use of some of the motion pictures which are available.

To serve the purpose in teaching the Bible, a picture need not be elaborate, but it should be good, true and beautiful. It may be either silent or sound, for each has its place. Sound films are more attractive for auditorium showing, and for some subjects may be more effective. Silent films are more easily used in the individual classroom, and leave the teaching more in the hands of the teacher.

Unlike slides, motion pictures cannot be introduced informally at any point in the teaching procedure. They must be planned for. Often they are so long that they take the whole class period or even the whole church school hour. They are costly, and cannot usually be afforded for single class groups. All of this suggests that the use of motion pictures must be planned carefully in advance. The showing of a given picture may be preceded by several class periods of work on a given theme with which the picture deals. It should usually be followed by more classroom work. Sometimes a group of classes will need to combine on a single study involving the use of a picture. Again, the showing of a picture, such as the Saint Paul

series, may be made in the evening for the benefit of the whole congregation, but still closely related to the work of a given class or department. At times a whole series of lessons may be planned in conjunction with a series of pictures. All of this will take work, but why not, if it makes Bible teaching more effective?

Among the motion picture materials available for Bible teaching should be mentioned the older silent series, called *I Am the Way*. There is also the older film, *The King of Kings*, with musical accompaniment. On the life of Saint Paul there is a fine series of five episodes, produced by the British Film Society. In this country some outstanding work is being done by Cathedral Films, with *The Child of Bethlehem*, *The Prodigal Son* and *A Certain Nobleman* already produced, and *Zacchaeus* in preparation. Besides these and other usable films which are strictly biblical, there are others which interpret the message of the Bible which should have large distribution.

3. Maps. Geography provides the stage for the life of a people. The map of Palestine and its surrounding areas should be a very familiar stage to the pupils who are studying the Bible. Such study will help give reality to the characters and events. Maps in the textbooks and Bibles, wall maps, maps sketched on the blackboard, all have their place in teaching. A pleasant and profitable pupil activity is the making of maps, both flat and relief. If the making of maps is made more than merely a mechanical exercise, a great amount of teaching may be done in connection with it; for example, why the path of marching armies and the caravans of traders passed through portions of Palestine and what this meant.

4. Models and Objects. A model of a Palestinian house, an oriental lamp, a scroll, and other objects will help to make teaching more real. A diorama of a Palestinian home will help to answer many questions. Objects used in present-day Jewish worship will not only help to make the connection with Bible times and customs, but will also be a stepping stone toward better understanding of the Jews. The making of some of these models may be an interesting educational activity for pupils.

(Continued on page 25)

We could try that

EXAMPLES of the use of visual aids in the church school program supplementing the preceding articles, are given in the reports below.

Using Flat Pictures with Children

The following suggestions come from a teacher who has given years of study to the use of pictures and who has been of great service to countless church school superintendents and teachers. She has chosen a few interesting items from her wide experience.

One group of primary children occasionally enjoyed a "picture walk." Pictures of a given type were selected from the file—a few more in number than the children present—and placed in various parts of the room, anywhere except the worship center. The children then strolled about as they pleased, each choosing one picture about which to tell a story (not a description) of several sentences. Most of the children spoke of the situation at the moment of the pose, adding what might have come before and happened afterward. They were quick to criticize in a kind way an unimaginative child who "just told what he saw"; that is, mentioned the objects. Some subjects are more easily treated than others by this plan, nature and conduct or behaviour pictures probably being the best.

Pictures illustrating a story can not be used for this imaginative venture, but such pictures can be withheld until the story is completed. Then the children may look for all pictures illustrating the story and arrange them in proper sequence. The leader has done well if the story does not need to be retold.

One group quickly became at home in an entirely new room because the leader had indicated activity centers with suitable pictures—a picture of children looking at books on the reading table, picture of children with purses by the offering plate, and so on. This infrequent use of pictures might give someone another idea.

Pictures are indispensable if children are constructing models of any sort. First studying pictures, then drawing plans, a group constructed a very creditable oriental house and other models.

Using Slides with High School Pupils

The practice of using picture slides in worship services is one which has long been used. Its effectiveness depends on the care in preparation and the quality of the pictures used. The following account of a typical service is reported by Miss Lois Beach, Director of Religious Education at the First Methodist Church, New Haven, Connecticut.

The tenth grade girls were asked to lead the worship service in the High School Department. Since they had been studying the life of Jesus and reading Bowie's *Story of Jesus for Young People*, they decided to take the theme "One Solitary Life." They discovered locally a fine library of slides on the life of Jesus and selected slides to illustrate significant passages from the Bowie book and from the New Testament. The teacher emphasized the importance of giving careful attention to mechanical details in advance, that the attempt to "do something different" might not

cause a delay or mistake that would spoil the spirit of reverent worship. A slide projector was set up on a small table in the chapel aisle; the screen was hung exactly straight above the altar; the room was darkened by the curtains; flashlights, very small, were provided for readers, pianist, and operator of the projector.

The order of worship worked out was as follows:

PIANO PRELUDE during the showing of slide: Sallman's "Head of Christ"

OPENING THOUGHT: "One Solitary Life" (same slide on screen)

HYMN: "We Would See Jesus" (Chapel lights on)

MEDITATION: "Let Us Remember Jesus" (Reading, page 293 of the *New Hymnal for American Youth*)

READINGS, with slides: Luke 4:8-21. Picture, Hole, "The Synagogue at Nazareth."

Bowie, *Story of Jesus*, pages 51-54. Picture, Dietrich, "Christ Have Mercy on Us."

Bowie, pages 48, 49. Picture, Copping, "The Sermon on the Mount."

Luke 15:3-6. Picture, Soord, "The Lost Sheep"

LEADER'S PRAYER: of thanksgiving for the life of the Master; of dedication to his spirit in our lives.

HYMN: "Just as I Am, Thine Own to Be."

BENEDICTION

Using Motion Pictures with Young People

The following comments come from a man who has used motion pictures as an educational method and has learned through experience what is and what is not worth doing in view of the goal. He is Mr. Robert Sewell Turner, Assistant to the minister at the First Unitarian Church in Chicago.

Our foremost objective in using motion pictures is to awaken and to sharpen the conscience of our intermediate and high school pupils on matters of social or common concern. We believe that films, if used with thought and preparation, can be invaluable in creating a vital interest in social problems and in building religious attitudes. Motion pictures have a popular appeal and a really "good" movie will not only counteract the effect of several bad ones but will build ethical attitudes and a religious feeling toward life.

We have successfully used the following two techniques. First, the leader, before showing the film, pre-views it and prepares a set of questions for the discussion after the group showing. Just before showing the picture the theme of the film is introduced with a few comments and one or two questions are asked, the answers to which are to be discovered from the picture. After the film the answers to the questions and a discussion are usually most worthwhile.

Second, it has proved more fruitful to have a committee of the young people pre-view the film before the meeting in order to choose special phases of the subject on which they wish to report and to prepare for a panel discussion after the film. This shares responsibility, builds background for the meeting, and sets the discussion levels in the realm of the pupils' interests.

The best type of film for presentation of ethical questions and social issues is usually the documentary film or the short excerpts from full-length pictures, such as those in the "Human Relations Series." The fish-hook incident from "Captains Courageous," for instance, is an unusually good one for presenting the question of fair play.

Resources for visual education

Literature

1. *Visual Method in the Church Curriculum* prepared by the Committee on Visual Education of the International Council of Religious Education. A sixty-four page bulletin which gives the fundamentals of visual education as applied to the needs of the church, with emphasis on the use of projected pictures. Also contains evaluations of approximately one hundred motion pictures and lists various sources of films. Price 35¢ postpaid from the Council offices, 203 North Wabash Avenue, Chicago, Illinois, from denominational publishing houses, and from state council offices.

2. *Leader's Guide* for the leadership training course, "The Use of Visual Aids in Christian Education." Price 15¢ from the International Council.

3. *Catalogue* of the Religious Film Association. Contains careful evaluations of two hundred and fifty motion pictures suitable for church use in addition to helpful articles and a list of recommended film strips and Kodachrome slides of religious art masterpieces. Available on request from denominational bookstores.

4. *The International Journal of Religious Education*. Prints a column of reviews each month prepared by the Committee on Visual Education—"Films for Church Use." Also prints monthly worship programs for the church school which usually include suggestions for the use of visual aids. Articles on visual education are published at frequent intervals.

5. *Visualizing the Curriculum* by Hoban, Hoban, and Zisman. \$2.75. Published by Dryden Press, New York. A good reference book. Although written for teachers in the public schools it contains much information helpful to religious educators. Particularly helpful on items such as school journeys.

6. *Audio-Visual Aids to Instruction* by McKown and Roberts. \$3.00. Published by McGraw-Hill, New York. A new book also written for the public schools. Provides descriptions of a wide variety of visual aids and detailed sample lessons in which they are used.

7. *Audio-Visual Handbook* by Ellsworth C. Dent. \$1.50. Published by Society for Visual Education, Chicago. A comprehensive source book containing many practical helps.

Visual Helps

(For use in conferences and courses on visual education)

1. *Visual Aids and Their Use in Religious Education*, a film strip prepared by the I.C.R.E. Committee on Visual Education. Available in either double or single frame size; sale \$2.50, rental \$1.00. Provides a general introduction to the subject but concentrates on use of projected pictures in church and classroom. Includes pictures of most types of equipment and gives average prices.

2. *Children Learn About Their Neighbors*. 1 reel, 16 mm. silent motion picture. Rental \$1.50. Made at Riverside Church, New York, to show the methods used in teaching a unit of study in the primary department. Provides stimulating examples of how inexpensive, non-projected visual

aids can add to interest and value of class work. The methods shown, if not the equipment are within the reach of most churches.

3. *Changing the Primary Room*. A Kodachrome slide lecture prepared by the I.C.R.E. Committee on Religious Education of Children. Sale \$15.00, rental \$1.50. Made to help improve teaching methods and equipment of primary departments. Includes interesting examples of use of worship centers and of flat pictures. (See "Sources of Slides and Film Strips" below.)

4. For films to illustrate the use of visual aids in Bible teaching, missionary education, Christian living, etc. see the catalogue of the Religious Film Association which lists films under topical headings.

NOTE—Items 1, 2 and 3 are available through the Religious Film Association. (See page 3.)

Sources of Motion Pictures

1. Religious Film Association (comprised of publishing houses having membership in the Publishers' Section of the International Council of Religious Education, including the National Council of the Protestant Episcopal Church). In addition to the two hundred and fifty recommended films listed in the R.F.A. catalogue, practically all 16 mm. motion pictures commercially available for use in churches can be obtained through the members of the Association. For further information see the announcement on page 3 or write your denominational headquarters.

2. Most mission and educational boards have motion pictures and other visual materials available to their constituencies at low cost. Following are some which also rent to other communions.

Methodist Board of Missions, 150 Fifth Ave., N.Y.

Northern Baptist Convention, 152 Madison Ave., N.Y.

Presbyterian Boards of Missions, 156 Fifth Ave., N.Y.

American Mission to Lepers, 156 Fifth Ave., N.Y.

3. Free advertising and propaganda films, many of which are suitable for church use are available from the Y.M.C.A. Motion Picture Bureau, 347 Madison Avenue, New York, N.Y. (and other Y.M.C.A. branch offices), from various travel bureaus and industries, and from the United States Government, Washington, D.C.

Sources of Slides and Film Strips

1. Probably the best collection of glass slides in the country is available through the Board of Christian Education of the Evangelical and Reformed Church, 1505 Race Street, Philadelphia, Pennsylvania.

2. The largest collection of Kodachrome slides and film strips is that of the Society for Visual Education. All these are available through members of the Religious Film Association, though only a selected number are listed in the R.F.A. catalogue.

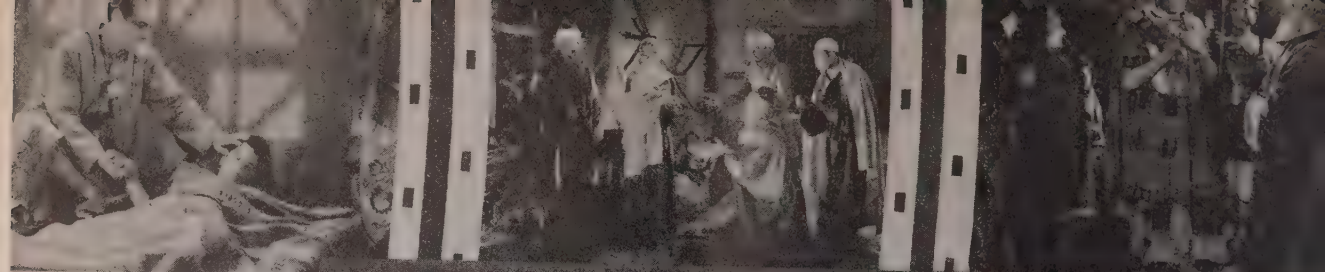
3. Kodachrome slides or film strips for leadership training are available from the Educational Boards of several churches, including the Methodist, Baptist, United Lutheran and Presbyterian.

Sources of Flat Pictures

Few good prints are now available because the war has closed out European sources. The Elsie Anna Wood pictures are still obtainable from England and many religious book stores have them. Consult your denominational pub-

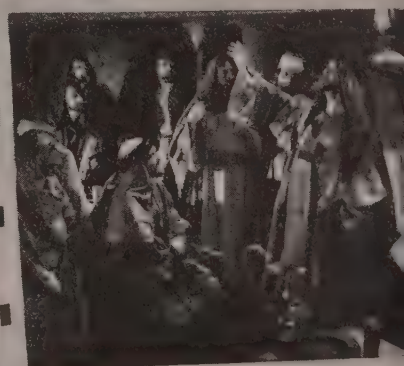
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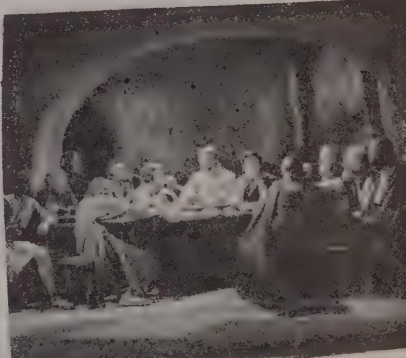
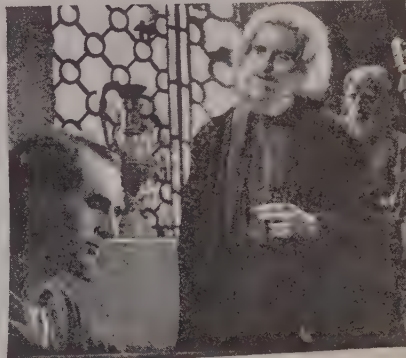
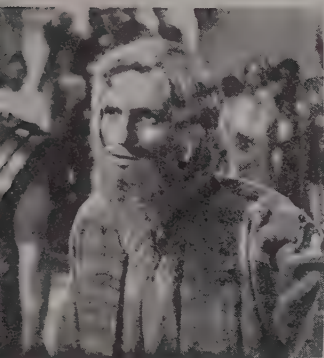
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Scenes from some of the many sound and silent films
available through the Religious Film Association.

Recommended by—the Department of Visual Education
of the International Council of Religious Education.





Index of Films on These Three Pages

PAGE ONE

- Col. 1—China's Gifts to the West
And So They Live
Children in Search of God
- Col. 2—Traveling the Middle Way in
Sweden—(Consumer Cooperatives)
Mastership
Ngono and her People
Beyond Our Horizon
Honesty is the Best Policy
- Col. 3—Work and Contemplation
Story of Bamba
The Children Must Learn
Smile With Children of China
Soil of India
Life of William Tindale
Valley Town
- Col. 4—And So They Live
David Livingstone in Africa
On the Farm

Beyond Our Horizon
The Light Shines in Bakubaland
The Wedding of Palo
American Indian

- Col. 5—Introducing Mexico
Children Learn About Their
Neighbors
The Children Must Learn
Elephant Boy
- Col. 6—The Power of God
Primitive America

PAGE TWO

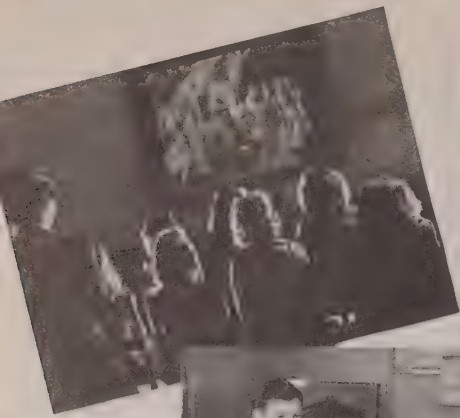
- Col. 1—A Certain Nobleman
I Am the Way
A Child of Bethlehem
I Am the Way
Journey to Jerusalem
- Col. 2—A Child of Bethlehem
The Prodigal Son
The King of Kings

The Kindled Flame
Col. 3—The Kindled Flame
Journey to Jerusalem
The First Easter
Barabbas

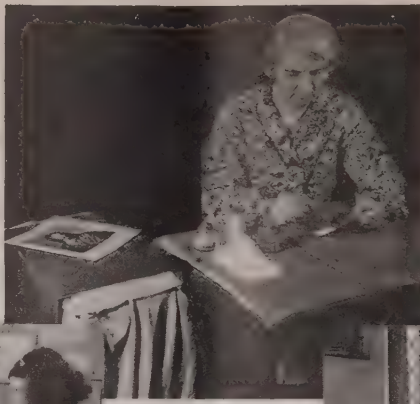
PAGE THREE

- Col. 1—The King of Kings
Faith Triumphant
Holy Land—From Abraham
Allenby
Forgive Us Our Debts
On the Road to Damascus
- Col. 2—Crown of Righteousness
Child of Bethlehem
The Unwelcome Guest
The Crusades
- Col. 3—Way of Salvation
Grace of Forgiveness
The King of Kings
Sign of the Cross

Visual Materials for Leadership Education



Visual Aids and Their
Use in Religious
Education (film strip)

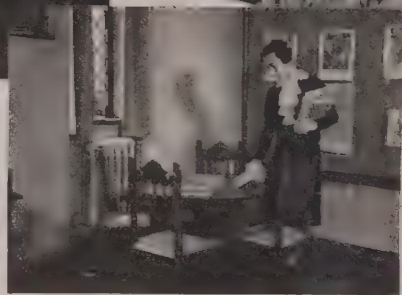


Changing the Primary
Room (Kodachrome
slide set)



Walk, Do Not
(16mm. silent)

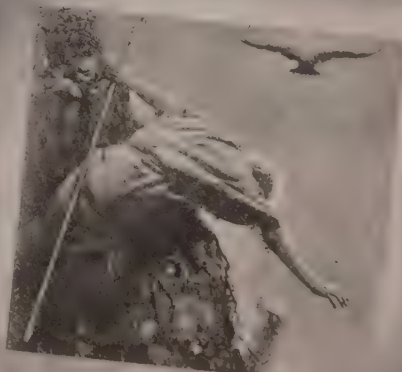
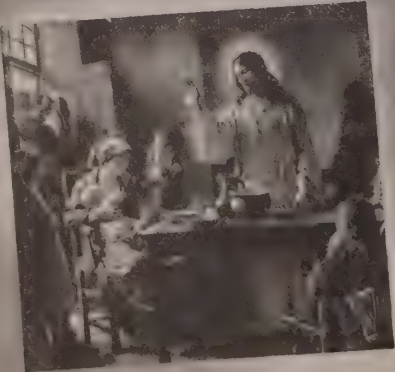
A Child Explores
His World
(16mm. silent film)



Children Learn
Their Neighbors
(16mm. silent)

Examples of Religious Art

Available in Kodachrome Slides and Film Strips



Christ in the Garden of Gethsemane (Hofmann)
Christ Among The Lowly (L'Hermitte)

Christ and The Rich Young Ruler (Hofmann)
© The House of Art

Daniel's Answer to the King (Riviere)
The Lost Sheep (Ninety and Nine) (Society)

Fewer and better leaders in war-time

By VIRGIL E. FOSTER*

GOOD LEADERSHIP for religious education is going to be harder and harder to find during the years immediately ahead, as church people are called upon to give their energies to emergency war-time services. If a serious setback is not to be suffered in the development of religious education, churches cannot begin too soon to anticipate the new problems which will arise and make ready for them.

MANY of our young men who are now teaching in our church schools will be drafted into the military forces or will enlist. Young doctors will be volunteering for medical service. Reserve officers who have been deferred will now be called. Unmarried nurses will volunteer for war service and married women who have been nurses will be called upon to take their places here at home. There will be Red Cross teaching to be done, campaigns to be conducted, civilian defense activities to be directed and a host of other new services to be performed. At every point the war program will be demanding the time people have been giving to church responsibilities and other character-development programs. Church school teachers, sponsors of youth groups, choir leaders and church officers will be among those whose energies will be diverted in whole or in part from their responsibilities in religious institutions. Furthermore, the people to whom we would normally turn for the filling of vacancies will be in military service or preoccupied with emergency war-time activities.

Some churches may have sufficient reserves of leadership to meet this problem. In most churches, however, leaders are scarce, even in normal times. Except in the few favored churches, the problem of providing an adequate leadership for the program of Christian education is likely to become acute.

REPEATEDLY we hear it said that this war is upon us because Christians have not been diligent enough in making their faith a living thing in the world. If this is true, the preparation for the years ahead must include a better, more extensive and thorough Christian education. To endure the struggles which engulf us, failing to strengthen the foundations in Christian character for the peace to come, would be to endure for tragic disappointment. This strengthening of the agencies of Christian education will not come through ordinary measures. It will come only through wise planning, forethought and extraordinary effort.

Churches will need to face this problem in a great variety of ways. Some may find it necessary to make major ad-

justments in their educational plans. Others will meet the situation by working harder to find leaders. All churches should be courageous in their determination to maintain or improve the standard of their work, rather than let the difficulties of the situation crowd them into lowering their objectives. We need a better Christian education and must not be satisfied with lesser objectives.

THERE FOLLOW a few specific suggestions which may merit consideration by churches as they deal with the war-time diversion of leadership. A prompt sharing of experience as we face this problem together may help to prevent a serious weakening of our educational forces.

1. *Committee on personnel.* A church may find it well to set up a special committee on personnel to deal with getting and training leaders. Pilgrim Church formed a personnel department within the church school in March 1937 and it has functioned with considerable effectiveness for five years. This committee searches out the people with ability, persuades them to give full consideration to the urgency of the need for educational leadership, provides training courses and coaching on the job, deals promptly with vacancies, and undertakes a far-sighted program of leadership development. It is well prepared to deal with our current problems of leadership.

2. *Larger classes.* Any church which cannot maintain a full corps of competent teachers may find it better to enlarge the size of classes under the good teachers available, rather than to permit the class program to descend into chaos with unskilled teachers. In our own church this has been done on many occasions, to meet emergencies. Most of the church school is regularly organized in larger classes which carry on their own unified worship, study and activity program, under a head leader with several assistants. In such a plan visiting teachers of special units may often be used.

3. *Education at home.* The new problems facing us should be an added compulsion to press the family into service in Christian education. We have been scolding ourselves for years for not putting parents to work in the religious education of their children in the home. This is a good time to turn our thought into action. Even those churches which can fully maintain the standard of their church schools will find Christian education in the home one of the best ways of extending their effort toward the building of a humanity ready to live at peace.

4. *Short term teachers.* Some churches have resources far greater than they realize in people who can give a few Sundays at a time, or possibly one Sunday at a time, to teaching, but who cannot possibly assume continuous teaching responsibility. Even in normal times, some churches have greatly improved their educational effort by using such people on a short-unit basis under the supervision of a few continuing workers capable of coordinating their separate contributions. Some of these people will teach as long as a quarter; others only a Sunday or two. Pilgrim Church is unusually fortunate in its resources such as suggested here, and makes much use of them. These special leaders are used on occasion in all classes from grade one to the adult department. They bring a rich personal contribution as well as a wealth of skill and information. Several of our young people's groups carry on their program almost entirely on the short-unit basis. These possibilities should be fully explored

* Associate Minister, Pilgrim Congregational Church, St. Louis, Missouri.

in every church. Institutions with good resources of such people should come to the help of churches—even across denominational lines!

5. *Weekday schools.* The weekday schools of religion offer almost undreamed of possibilities for Christian education of children and youth and should be strengthened during the emergency years. In localities where there are no such schools a valuable supplement to the Sunday school can be developed in individual churches or with a few churches working together in classes taught by ministers, other professional church workers and a few well selected lay people.

6. *Better equipment and material.* The resources available in visual education materials, religious pictures, resource books for both teachers and pupils, maps, charts, field trips and teachers' journals, magazines and educational guides, have been treated far too casually by many churches. These materials will not take the place of good teachers, but any good teacher can do better work with them than without them. Some teachers could work with larger classes if they had the use of better equipment. Contrary to the easy excuse, much of this material is quite inexpensive.

In our church we have a growing collection of good colored prints of religious pictures (about fifty framed). Our director of visual education, a volunteer worker, has had one or more appointments every Sunday during the school year. The collection of about 700 slides to which we are adding continually includes missionary pictures, religious art, Bible land pictures, maps, charts, and current colored pictures of persons of interest. We have a library of about 500 volumes to which we add from \$65 to \$100 worth of books each year. Our teachers are provided with the magazines they need.

7. *Pastors' Classes.* Most ministers have made some use of the pastor's class for church membership. Few of them have done what they themselves consider a good job of it. Ministers who take their membership classes seriously can make them the very heart of the Christian education program of their churches, from which a new life blood will flow into every department. They can demonstrate to their members that they mean business; and they can lift the standard of teaching to a new level.

8. *Challenge to Leadership.* This is a good time to bring people to see the urgency of the need for Christian leadership. Too many of them have been side-stepping their responsibility with the over-worked excuse that, "there are many people in our church who can do it better than I can do it." We have a new reason for going to those people with a compelling challenge. If there is not time for the bridge club and Christian leadership, the bridge club must go!

CONCERN for the development of Christian character which will stand the strains of hostility and emerge into the years beyond as the core of the human relationships to be, may well be in the great theme of the church during the years ahead. Shall we learn only hatred from the struggles in which we are involved? Or shall we learn in a far deeper sense than we have before the techniques of co-operation and brotherhood? The answer depends in no small part upon whether or not the church will be alive and resourceful in the face of the new leadership problems the war years will bring upon it.

Thrills of a vacation school

By EVA RAW BAIRD*

IT IS seventeen years since I first worked in a vacation school. Last year I was deprived of the privilege. There have been other years when I could not make the grade, and always when I miss it I know that I have lost something of the richness of life for that year.

Jesus said, "Except ye become as little children." We enter the kingdom with them. It is the thrill of children's smiling faces and eager questions that brings us back year after year to the glorious task of living the gospel of Jesus with the children of our church.

My own morning rush is probably no worse than anyone's else, but inadvertently yesterday I did not dress my two feet alike. I went to vacation school with a Sunday shoe on one foot and a kitchen shoe on the other. I did not discover my mistake until after I came home. When I made inquiries, my co-workers had all been so absorbed with their own problems that they had not noticed my feet were not mates. But some fifty children had. My particular job was teaching the "Good American" code, and our law the day before had been "The Good American is kind." When I asked the children why they hadn't told me about my crazy shoes, they said, "We didn't think it would be kind." They had evidently considered the matter at length. Some of them argued that I might have a sore foot, and others said I had made a mistake that couldn't be helped and that I would be embarrassed to know it. That is what I mean by living our lessons.

Vacation school is not an easy job. For one thing, it comes at the wrong time of day. Not every housewife can see her way to breaking into her morning schedule for two or three weeks. The Monday wash is delayed, and the ironing may not get done until Saturday. Meals may be a bit sketchy and on especially complicated mornings the dishes will have to be stacked. But to the right kind of family this is only a gay adventure. They are proud of the mother who can tell stories to primaries or guide the complicated activities of juniors.

Every year I get a thrill out of my fellow workers. This year they were all new to me, which doubled the thrill. There was the slight little lady who said to me, "I like to help, because I have three children under eight." There was the worker in dramatics who said, "I am learning more than my pupils. I thought I knew the Book of Ruth, but we're just getting started." There was the woman who had to start her day's work at four-thirty or five to be at the church at nine, and the one who left it all till afternoon.

I wish we might have our workers in relays of two weeks each and have vacation school for four weeks, or six, or eight. Ask for a show of hands in any good vacation school—the children would go on longer. But whether for two or four or six, the vacation school is the church's opportunity. I wish I might sound the call that would enlist new workers and reconsecrate old ones. "Come thou with us, and we will do thee good."

* Spokane, Washington.



Courtesy, Metropolitan Museum of Art

"Isaiah's Vision of World Peace," by Jules Butensky

THE FOLLOWING SERVICE may be used as a special Memorial Day service; or it may be a part of the regular Sunday morning service for May 24 or May 31.

(While seven young women in white robes wait with flowers at the back of the church, the minister reads)

MINISTER: For many years it has been a custom to observe Memorial Day by an offering of flowers. This was done in affectionate remembrance of those who laid down their lives for what they held to be right, and in the undying hope that their sacrificial self-giving might lay the foundations for a just and peaceable world. . . .

Today, with many nations locked in deadly combat, we are made aware that war is taking its toll among the peoples. Not only with thoughtful sympathy do we bring our flowers today, but with a deep sense of penitence for our part in causing conditions that produced this world's present travail, and with the unquenchable hope that from this world's pain, some good, by the grace of God, may come forth.

(The organ is played, and all the young women come forward slowly. The first young woman places flowers on the communion table. Two others put flowers in the vase under the cross, and as they are doing so the minister reads)

MINISTER: As we bring this token of flowers, we remember all who held not their own lives more dear than the cause which they loved. We honor the spirit which impelled them to make the great sacrifice in giving the last full measure of their devotion.

(The next two young women place flowers in the vase, while the minister reads)

MINISTER: Other flowers we bring as our thoughts go out to the many victims of war's destructive fury. We remember little children who are maimed in body, mind and spirit, and who are separated from those whom they love. We remember homeless ones, driven from house and land, and compelled to wander as strangers over the earth. We remember prisoners who are confined to camps on foreign shores, living in isolation from those whose companionship they cherish.

A service of remembrance

A Memorial Day service of remembrance, penitence and hope

By ROLLAND W. SCHLOERB*

(The last two young women place flowers in the vase while the minister reads)

MINISTER: These flowers speed our thoughts to all who mourn the loss of their dear ones, at whose firesides there are vacant chairs, and in whose hearts there is an aching loneliness because war's havoc has stricken down those who are dearer than life itself.

(The young women kneel, facing the cross, and after a moment of silence, the minister and congregation unite in a prayer of confession.)

MINISTER: Let us with one heart and voice approach Him Who is the Father of all mankind, as we make our prayer of confession. Let us pray.

MINISTER AND PEOPLE: Almighty God, who desirest not the destruction of any of thy children, look in mercy upon our human family, sorely divided in this time of conflict. Forgive us where our folly and our sin have helped to sow the seeds that issued in war. Deliver us from greed and hate and self-righteousness. Take from us the spirit that demands for itself what it will not grant to others, and nurture within us the desire to work with all who seek the ways that lead to justice and peace. Amen.

(The Dresden Amen is played, after which the young women arise, face the congregation, and all share in the prayer of hope.)

MINISTER: Together we lift our hearts to Him Whose hand still guides the destinies of men, and whose love still seeks the larger life for all mankind. Let us pray.

MINISTER AND PEOPLE: O God of Hope, Who makest all things new and with whom all things are possible, rekindle in us the faith that from the depths of this world's pain some good may come. Help us to believe that evil at last causes its own destruction, and that only what is excellent is permanent. Renew our confidence in the sovereign power of truth, in the creative strength of good will, and in the assurance that though men may frustrate thy purposes, they can never defeat them. This we ask in the name of Him, who, enduring a cross, brought life abundant to the world. Amen.

(The Dresden Amen is again played, after which all join in the singing of the hymn.)

HYMN:

A PRAYER HYMN FOR PEACE

(Tune: All Saints)

O God, whose will is life and peace
For all the sons of men,
Remove the sin that doth release
The sword's dread power again.
Forgive our narrowness of mind,
Destroy false pride, we plead!
Deliver us and all mankind
From selfishness and greed.

O God, whose ways shall lead to peace,
Enlighten us, we pray!
Dispel our darkness, and increase
The light along our way.
Illumine those who lead the lands,
That they may make at length
The laws of right to guide the hands
That wield the nations' strength.

(Continued on page 37)

* Pastor of the Hyde Park Baptist Church, Chicago, Illinois.

IN FEBRUARY the International Council adopted a comprehensive statement on Christian Education in a Time of War. The Editorial Board is taking full account of that statement in a continuing discussion in the JOURNAL this year. The articles by the present Archbishop of Canterbury and others in January, and the stimulating presentation by Dr. Poterat in March on "Preparing Citizens for a Christian World" were parts of this plan. A helpful article on dealing with the emotional attitudes of children in such a time is in hand for June use. A special number is planned for early fall on what Christian education can do about a just and durable peace.

This article by Professor Pope is another in this comprehensive editorial program. It takes for granted certain well-known points of tension in our social life, and shows the implications for world re-building of the ways in which we deal with these issues. Although written before the United States entered the war, it is equally applicable to the present time.

DO THE PROBLEMS of world peace find their roots in our town?

At the very least, they are reflected there, and we can hardly hope to attack the problems of international order realistically unless we have grappled with similar difficulties in our own neighborhood. If nations fight for the wealth of the earth, classes struggle in our town over the distribution of income and power. If great states, in effort at world dominion, sacrifice millions of lives and leave whole populations destitute, economic selfishness too often subordinates human welfare to quest for privileged status. If masses are crushed in other lands and elementary human rights are denied by dictatorial decree, there are tendencies in our own land to crush mass protests against concentrated economic control and to deny civil liberties to minorities.

If there are refugees in war-torn countries, there are refugees in America likewise: millions unemployed, millions on Tobacco Road, millions on the open road. To be sure, nobody is required to have a passport to move within our boundaries. We have no internal immigration barriers, though one or two of the states stop all travellers at their borders to look for pests and parasites. But more is necessary than a jalopy and a job in a defense industry or a fruit orchard to be accepted in our town. The schools are overwhelmed already, relief rolls are burdened, rents are out of sight and houses are out of the question, and crime is increasing. Resentment grows between the older inhabitants and the newcomers: the latter monopolize the movies and shun the churches, and their children win all the fights that ensue when they are called "trailer trash" and "Okies" by their schoolmates. Bitterness over invaders abroad is echoed in suspicion of industrial and agricultural invaders at home.

If there is race prejudice around the earth, there is race prejudice in our town, too. People speak of "the Jew store" and "the nigger section" and "the ignorant dagoes." In Germany the Jews are forced to scrub streets and are thrown into concentration camps. We allow our ethnic minorities to breathe the air of freedom, but they are expected to hew the wood and draw the water, and to live in their own sec-

Peace in our town

By LISTON POPE*

tion of town lest real estate values be affected in "better neighborhoods." We do not flog Negroes to death (though there are still lynchings occasionally), but the average life of the Negro in our town is fifteen years shorter than that of the white, largely because of poor nutrition, bad housing, and infrequent medical care. The colored baby has only half the chance of the white baby to survive the first year of life. Perhaps indifference is as terrible as open persecution.

Differences in religion continue to make trouble in Germany and Palestine and India, and religious quarrels everywhere make it difficult to bring the world together. We know something of that in our town: Episcopalians look down their noses at the Methodists, and Methodists get satisfaction from doing the same toward the Holy Rollers. The Baptists will not cooperate with anybody, and neither will the Catholics. Cooperation among the churches is formal rather than real, except for union services in the summer when the preachers and choirs want a vacation.

In matters of wealth, power, security, opportunity, race, and creed, the problems of the whole world are represented in miniature within our town.

IT IS ENCOURAGING and frightening to realize that we may begin to work for peace in the world by laying foundations now in our own communities. We are enheartened by the prospect of being able to do something to help the hurt of the world. But we are frightened by the recognition that real peace in our town will call for drastic changes. It is fairly easy, of course, to prevent open violence from oc-



Our town is at the cross-roads of the world
International Journal of Religious Education

* Assistant Professor of Social Ethics, Divinity School, Yale University. New Haven, Connecticut.

curing, so long as we have laws binding on all our citizens and an efficient police force to enforce them—perhaps the nations could learn something from us in that respect. Genuine peace, however, is not attained simply by suppressing disorder; it rests on the achievement of justice for all groups, rather than on the control of the weak by the strong. It begins in examination of ourselves, and in refusal to use disproportionate power for personal aggrandizement. To profess love for peace when one's own privileges would be safeguarded thereby may be hypocrisy; to seek for a peace of justice for all men, irrespective of cost to oneself, is the highest service.

A peace of justice for all men begins in relations between neighbors and classes and races, in regarding all fellow creatures as equally worthy and equally responsible in the eyes of a common Creator. It resides in giving all men their due as brothers under one Father. It comes when, as the Psalmist put it, righteousness and peace have kissed each other. To cry peace, peace, when there is no just peace is to heal the hurt of peoples slightly if at all. Only by the threat or use of violent coercion can peace be maintained along with exploitation of one's fellow man.

Justice in a community rests in a balance of power and claims between individuals and groups, whereby each member has opportunity to participate equally in the decisions and privileges of the common life. In relations between capital and labor, for example, true peace does not lie in repression of the right of labor to organize and bargain collectively, lest existing community patterns be disturbed. If any minority group in the community, whether a ministerial association or a trade union or a political organization, pursues a policy of self-aggrandizement contrary to the general good, the prosecution of that policy must be brought under general surveillance and control. And so in every possible inequity and conflict in community relations: every class and race and creed must recognize that possession of strength imposes obligation to the entire community, and that the community has the right to annul the selfish use of privilege. Peace is possible only when the right of all individuals and groups to present their claims adequately is granted, and is matched by the willingness to settle all difference according to tribunals of law, loyalty, or faith higher than the disputants.

The churches of a community have a unique responsibility to further justice and peace at home. Professing to represent and to approximate a universal fellowship of all men, they have a peculiar obligation to insist that the claims of all groups shall be fairly heard, and that the welfare of each individual and of the entire community shall be the dual standard for judgment on conflicting claims. Professing to believe that every individual is a child of the Father of all men, they have especial charge to defend and raise up those whose lives are confined and broken by callous use of prestige and power. They are called to represent the claims of all men and of each man, as in the sight of a Creator and Judge of them all.

There is no blueprint for specific lines of action looking toward fulfilment of this responsibility. Each community and each church must examine, with eyes as unjaundiced as possible, the social context of its life, and select those lines of action which seem most appropriate and urgent. A sentiment expressed by a character in Thornton Wilder's play, *Our Town*, indicates a fruitful point of departure for

social change: "In our town we like to know all the facts about everybody." But knowledge of facts alone is not enough; it frequently happens that to know all is to forgive too much, and familiarity with social distress may breed contempt for all possible remedies. Equally important is conviction that inequality of opportunity and status is presumptive of social injustice and calls for fearless investigation and attack.

PEACE ON EARTH begins in our town. But if it ends there, it ends. No town is effectively isolated in a day of worldwide economic interdependence and total war. Even if a community is beyond any conceivable range of alien bombers, its men and women and children are nevertheless the shock troops of the present world conflict. The American kitchen is one of the principal battlefields of the war, and every coed's lipstick is affected by the decision.

If each local community is affected by the war, each is likewise to some degree responsible for the kind of peace that shall follow. It is responsible, first of all, for helping to guarantee that the victor shall not impose arbitrarily a settlement on conquered peoples—in short, for the defeat of Hitler and of selfish and vindictive purposes in Britain and America. If Hitler wins the war, local communities may have little choice as to the nature of their own internal peace; if a vengeful or mercenary settlement is imposed by victorious Britain and America, they can expect to find their own peace disturbed again in their children's lifetime.

Opportunities exist at present, also, to lay foundations on which a just peace for the world can be positively erected. It is essential that hatred of other nations and hypocrisy concerning the righteousness of one's own nation should not flourish even in the midst of difficult times, lest the possibility for just treatment of conquered nations be dispelled and the peace settlement be turned into another act of war. Even in time of war, the church is obligated, in principle and in fact as a universal church, to expand men's loyalties to include all men, and to instill a sense of obligation which transcends and judges the immediate demands for loyalty to some particular nation, class, or race. The creation of devotion to common values among nations must underlie all efforts at world organization.

Many specific lines of action lead in the direction of understanding and peace throughout the world. Some are related especially to the life of the church: learning to settle denominational and inter-faith differences in love, and to share faith and worship; strengthening the ecumenical movements which strive toward the universal church, such as the World Council of Churches and the foreign missions enterprise; common prayers and simultaneous observance of the Lord's Supper by Christians in different countries; religious education which trains for membership in a world community and a world church; protection and sympathy for religious objectors to war. Other immediate possibilities include contributions to war relief, care for refugees and newcomers in the local community, protection of civil rights and liberties as community feeling about the war grows more intense, and support of all policies which would limit national sovereignty in the interest of all peoples. Churches may well begin at present to study the probable effects of American economic policies on the remainder

(Continued on page 37)

If you're asked to teach at a summer conference

It's a hard life but a great one

By JOHN R. SCOTFORD*

AN INVITATION to associate with young America for a week or more at a summer camp or conference is an honor, an opportunity, and a magnificent chance to get all tired out!

On the job all the time

Every newcomer to this type of activity needs to understand one essential fact—the summer conference gives young people a *unified* experience. It is just the reverse of the high school program in which students pass from class to class and then to extracurricular experiences and home to another world. The essence of camp life is that the same group of people are associated together from the time when they get up in the morning until they go to bed at night for a series of days. Once a tactful boy scout announced that a friend who had been sent to a reformatory was going to “day and night school.” A summer conference is exactly that! This is both its charm and the source of the extreme weariness which is begets. Faculty members who are serving their novitiate need to realize that the total life of the camp is far more important than a particular class or assembly meeting.

Certain rules which at first seem arbitrary are really essential. One is that faculty members should arrive at the beginning and stay until the end, even though they are not teaching all of this time. Another is that faculty members should not “hide out” by themselves. Their business is to associate with young people rather than to run with their kind. Don't bring your golf clubs, for they will be a temptation rather than a help. Even an automobile is a doubtful blessing. A summer conference is a grand chance to “stay put” for the duration. It is truly remarkable how happy one can be within the narrow limits of a camp or campus. Bringing along a book is quite proper, as reading is a restful antidote to too much sociability, but the odds are all against your finishing it.

Teaching in class and out

The importance of hour by hour association with the young people is illustrated by the fate which befalls the estimable gentlemen who undertake to deliver their souls to youth by making one-night-stands, usually to address an evening assembly. Their speeches are all right as speeches

but they simply do not register on the young people. Precious few men can romp into camp for a few hours and then romp out again and leave any impression whatever behind them. The young people want to live with you awhile before they listen to you. They refuse to dissociate your words from your general behaviour. What they are really interested in is getting acquainted with *you*. Therefore you must be ready to expose yourself to their scrutiny for about eighteen hours of the day!

Your classes are only one of several contacts with the young people. In some ways this is your most formal teaching, and therefore the least intimate! We have one suggestion for the uninitiated. The idea of teaching out under the trees appeals to the imagination but it is much harder on the teacher than meeting in a classroom. Hillsides are not very comfortable places to sit, while nature—not to mention passers-by—afford a multitude of distractions. If you can persuade your flock to gather under some form of cover they will learn more and you will be less weary.

Dining room opportunities

In most conferences faculty members serve as “papas and mamas” in the dining room. Presiding over a dozen youngsters three times a day offers many opportunities. One is to inculcate some table manners, not by admonition, but by example. If the host and hostess work together, the boys will soon be holding the chairs for the girls and everybody will be waiting for the hostess to start eating before they attack their food. In the course of the week everybody should share in the serving. Conversational graces may also



Real questions may crop up anywhere

be cultivated. The more fun the young people have talking with one another the less disposed will they be to shouting and to silly songs. Much noise at table is evidence that the student body has little on its mind! Don't be distressed if your table is quiet and unknown to campus fame. After a long succession of inconspicuous tables I once drew one which became utterly notorious—thanks to a preacher's son with lusty lungs and a rare sense for the dramatic. Such bursts of dining-room glory are dispensations of providence. As I look back across the years, the young people whom I remember best are those whom I had at my tables.

After lunch comes the rest period, only don't expect to get too much of that commodity. While I was theoretically

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taking my ease I have had delegations of boys come in to explain to me the meaning of the theory of relativity, the fine points of photography and the inner logic of history, as well as to discuss the problems of the migrant workers who gather our crops! High school heads sometimes conceal astonishing wisdom.

Athletic ability not obligatory

The major portions of the afternoon are usually devoted to sports and hobbies. Contrary to the impressions cherished by many older people, this is the part of the program which the young people regard with the least enthusiasm. They do not come to camp to play ball, swim, weave baskets or plan stunts. These activities are a nervous relief from the more serious items of the day. I have never known young people to play hookey from morning chapel, sunset service or Sunday morning church, but it is often something of a job to get a ball team under way, and they sometimes wander away from evening programs designed to afford nothing but amusement. If a faculty member has any skills which can be exercised with the young people in the afternoon, well and good; but if you are not a ball-player, don't let that worry you either. Judicious loafing, perhaps where the ice cream comes from, has its points. During the last days of a conference there is no more profitable occupation than to sit around and talk to those who want to talk.

Lending an ear

Usually all the women and most of the men on a conference faculty are assigned counsellor groups of from six to a dozen young people with whom one holds intimate meetings just before everyone goes to bed. These gatherings are a cross between a police check-up to make certain that no one has strayed away and a prayer meeting aimed to underline the more significant events of the day. Getting everybody into bed is a physical and nervous burden at the end of a hard day, but these contacts can be altogether precious. You may even have to sit up half the night listening to some one's troubles.

Don't expect too much at first, however. It takes time to get oriented to camp life. One must grow into certain attitudes. The second year is always better than the first. And do not expect to be received into the hearts of the boys and girls instantly. High school young people do not have many major problems, and most of those they keep to themselves. The older young people are more likely to raise real questions. If only one has patience with which to wait, the door of confidence will open.

If you want another invitation

From the point of view of the people who run conferences the first virtue of a faculty member is readiness to help out where help is needed without waiting to be asked. With a complicated program there are likely to be occasional slips. Blessed is he who stands ready to put his finger in the leaking dyke—like the mythical boy who saved Holland. Like a good ball player, one should always be on the alert to "catch flies." As for criticisms of the way things are run, hold your peace until the party is over and then you will be given an opportunity to offer your suggestions. In the meantime you will enjoy a rich fellowship with your comrades on the faculty. Working together is a marvellous way of making friends.

May, 1942

The success of a leader in a young people's conference is measured by the degree of his identification with the life of the group. At camp the part of wisdom is to forget what happened last week and what you expect of next and live with the young people in the activities of the present with as much self-forgetfulness as you can. This is excellent spiritual discipline. Most failures in conference work can be traced either to holding aloof or the endeavor to show off. If you are carried away by the tide of young life you will probably register a reasonable degree of success.

When one comes home from a conference completely fagged in mind, body and spirit, the tendency is to shoot the cheerful idiot who asks, "Did you have a nice vacation?" It is about as taxing work as one can tackle. But if those of us who have struggled on through the years ever come to the day when we know that we are never going back to a young people's conference, I am afraid that we will shed exceedingly salty tears. It is a hard life, but a great one!

Visualizing Bible Teaching

(Continued from page 12)

5. The Blackboard. Simple drawings and diagrams, hard words written out, historical connections sketched, outlines written down, all will serve the objective of better Bible teaching. For this the blackboard is a great aid. Every classroom beyond the youngest grades should have a blackboard, and every teacher should learn to use it.

6. Class Excursions. Some communities afford resources to which classes may be taken for better interpretation of the Bible, though this method is more applicable to some other types of courses. There may be a famous old Bible in a library near by; a local synagogue may afford an opportunity to see a roll of the Law; some neighboring church may have done some interesting work in a relief map, or a Bible dramatization which your class may go to see. The fact of such an excursion lends a touch of excitement which assists the learning process.

Some of these methods of visualizing the teaching of the Bible are time-honored with age, and widely used. Some are new. Few teachers have developed as large a repertoire of visual methods as is needed for the most effective teaching. New opportunities are sure to open up to that teacher who will plan early the lesson which he is going to teach, and face deliberately the question of how he may make it most effective.

Resources for Visual Education

(Continued from page 14)

lishing house and The House of Art, 6 East 34th Street, New York City.

Equipment

Since the requirements of different churches vary, no equipment should be purchased until it has been tried out in the rooms in which it is to be used. Many of the denominational publishing houses have equipment for sale. Standard makes of motion picture projectors are Ampro, Bell & Howell, De Vry, Eastman (Kodascope), and Victor. Standard makes of miniature slides and/or film strip projectors include, "S.V.E.," Bausch & Lomb, Spencer and Argus. Write your denominational publishing house for details.

A Bible Land's map in the woods

By MARY AINSLIE*

A GROUP of ten-to-twelve-year-olds, summering in the Maine woods with their non-religious families, were turned over to me for an hour daily for six weeks to "teach them anything about religion—any or all—they ought to know something about it."

One was a Catholic. One had been thrilled by a dramatic Sunday school teacher who made the gory and violent moments in Old Testament tales cling vividly, obscuring all other values. One had been greatly bored by Sunday school. They all thought the Old Testament was the story of Christianity. They were very bright children. In private and public day schools they had studied the ancient world—Phoenecia, Babylon, Assyria, Egypt, Greece and Rome. They knew the Mediterranean, the Tigris, Euphrates, and Nile rivers. So we began religious education with the Mediterranean area in the year 1 A.D.—and made a map.

This 10 by 12 foot map was made on a flat, pine-needled spot deep in neighboring pine woods. It was laid out with the points of the compass roughly indicated by drawing lines on the needles. Then all the countries bordering the Mediterranean were built in with sheets of moss easily lifted from large rocks. The north of Europe, Eastern Asia and Southern Africa were left undefined. Palestine was made of bright green moss. The children called it the "bridge" between Egypt and Asia; its significance grew with the map. All the seas and rivers were filled in with the gray moss (old man's beard) hanging from the trees. The Indian Ocean and the Atlantic were indicated by foamy gray moss found in hollows. The sand of the Arabian desert and the northern part of the Sahara was carried by buckets from a nearby shore. A pink mushroom moss made Rome, Athens and Alexandria seem very real. Partially stripped pine cones grew as palms in northern Africa. The Caucasus, Alps and Gibraltar were appropriately shaped stones found among pebble beds on the shore. Tiny half muscle shells with twigs stuck in bayberry wax twice piercing a square leaf sail, sailed the sea. Shells represented the pyramids and Sphinx on the Nile.

Travel routes around this ancient world were literally walked over and the probable route to China was figured out. Each child chose a country to live in and everyone helped remember what they knew of these countries. There was much about the gods and many lovely myths. The teacher told of other countries in the world at this period, unknown to the Mediterranean world, and of various ancient religions.

Then attention was fastened on the "bridge"—Palestine. They all wanted to move there, so Jewish history introduced itself. The history of the Jews' long struggle to live in the fertile land and remain there was a tale of several days' length. Each period was simply and briefly given, using the known Old Testament stories as they fitted in.

* Mrs. Peter Ainslie, Baltimore, Maryland.

Where the record of each period is to be found was briefly indicated in the Old Testament. Throughout the outline the two distinct urges of the Jews were mentioned—their prophetic dream and the priestly way of realization. This clash between the prophetic hunger for the ideal and the priestly resort to the expedient that lies at the bottom of every advance and every retrogression in the spiritual life of the Jewish people, could be grasped only through the analogy of one of the children's daily experiences. This had to do with their hunger to row alone to a nearby island and their mother's fearful admonitions on their own lack of ability to realize their desire, or the mothers' inability to help them grasp it.

The topography of Palestine in 1 A.D. was discussed. The Jordan, Sea of Galilee and Dead Sea were defined with moss. The six political divisions of that date were indicated roughly with twigs, with the emphasis on Judea. At this point one child said with surprise: "The Old Testament is the story of the Jews! What is the New Testament?" But how they learned about the New Testament is another story, for which there is no space here.

Family Week

CHRISTIAN FAMILY WEEK, May 3-10, has caught the imagination of many church leaders this year. Demand for the folder of suggestions for the observance shows wide interest. In 130 One-Day Conventions on the United Christian Education Advance during April, group conferences are planning Christian Family Week observances for hundreds of churches and communities.

Articles in the secular and the religious press, radio programs and announcements, and special community activities will support the observance.

Christian Family Week, sponsored by the International Council of Religious Education, the Federal Council of Churches and the United Council of Church Women, and participated in by their wide constituencies, will be an important force in calling attention to the basic importance of the Christian family.

Family Camp

WHAT is a family camp? Is it really for the whole family? What is the program like? What kind of camping facilities are needed? How could we have one?

How could we get in on this glorious vacation opportunity for the whole family, with no one left out; this enriching fellowship with other Christian families; this program which helps each family to be at its best and to share its best? Family Camp is a wonderful new kind of camp, just what many families have been looking for.

A new bulletin of the International Council of Religious Education, *Planning the Family Camp*, tells all about it. This material is based upon actual experimental camps conducted by the International Council and some of the denominational boards. It tells what a family camp is and what it is not. The bulletin is a guide to local churches, denominational and council field workers and all others interested in investigating the remarkable possibilities of such a camp. Order from denominational or state council headquarters, or from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. Price, 25 cents.

THE First Presbyterian Church, Oklahoma City, Oklahoma, has done much to enrich the place of religious drama in the life of the church. The following play was written by Miss Alma Shaw, Assistant Director of the Oklahoma Federal Theatre, for the dedication of a stage which was presented to the congregation.

This play has been given several times and each time the audience leaves the church in the spirit of reverence. It is printed here to be used by any group which wishes to interpret religious drama and its place in the church program. It is suitable for summer conferences, Sunday school conventions, and various types of youth groups.

Characters

MISS STAGG, Director of Drama
WILLIAM DOUGLAS
MRS. BLAKE
VIVIAN BLAKE

Setting

The scene is a small stage in a parish house. Any appropriate setting may be used. No picture is needed, as the actress may face the audience. Lights can be used at the pleasure of the director. Music may be used before and after the play and during the prayer (or last words) of Vivian.

When the curtain rises MISS STAGG, the Director, is standing in the center of the stage with a manuscript in her hand. Seated to stage left is WILLIAM who also holds a script and a blue pencil.

STAGG: I believe it would be best to play this scene in the center of the stage entirely.

WILLIAM: With a spot on the actor—blotting out the rest of the stage entirely.

STAGG: Yes.

WILLIAM: *(Looking at the script)* It's a swell scene, isn't it?

STAGG: It should be an inspiration to those who see it.

WILLIAM: Yes. *(Rising and going to MISS STAGG and speaking with enthusiasm)* That's what it is! That's what I've been trying to say—*(a bit hesitant)*. The other day Mr. Blake asked me just what sort of plays we were going to present here—what plays were suitable to give in a church, and I'm going to see Mr. Blake tomorrow and tell him just what I was trying to say.

STAGG: And just what are you trying to say, William? *(With a smile)*

WILLIAM: I see it like this, Miss Stagg. A play that is worthy to be given in the house of God should be one that—you know, sorta lifts you up by your boot-straps—makes you think—well, I hardly know how to say it.

STAGG: "A religious play is one which sends the audience away exalted in spirit, with a deeper sense of fellowship with God." That's the way Fred Eastman says it.

WILLIAM: *(After a pause)* "Exalted in spirit." Yes . . . that's what I was trying to say. *(Then with renewed enthusiasm)* And there are a lot of plays that do that. *(Looking at the script)* Now this scene here . . . all I know is, it does things for me!

STAGG: Well, if we want to do things as you say, to other people, we must get to work.

Exalted in spirit

The purpose of drama in the church

By ALMA SHAW

WILLIAM: Are they coming for try-outs today?

STAGG: Yes. I asked some of them to come in this evening.

WILLIAM: What scene are you going to use?

STAGG: I think I will let them try this one.

WILLIAM: You mean the one we are talking about. The one where the little beggar girl prays?

STAGG: Yes.

WILLIAM: Why that's—that's the hardest thing to do in the play.

STAGG: But it has the spirit of the entire play. Anybody who can read these lines and read into them what should be there. *(There is a call from outside.)*

BLAKE: Miss Stagg!

WILLIAM: Who's that?

STAGG: Mrs. Blake.

WILLIAM: Uh-o.

BLAKE: Miss Stagg, where are you?

STAGG: *(Calls)* In here.

BLAKE: *(Who gushes a great deal)* Oh, there you are, my dear. Ohhh—how are you? *(She doesn't give them time to answer)*

—and this nice young man. Is he going to be in one of your plays? He has a nice face. Is he your leading man, Miss Stagg? Oh now don't hold out on me. I'll bet he is the leading man. *(Then she goes over to MISS STAGG.)* Ahhh—Miss Stagg. I just dropped by just for a moment on my way to town. I wanted to tell you about Vivian. You know Vivian, don't you? *(She turns to the young man)* Of course you know Vivian. *(But she never gives them time to answer)* This is all I wanted to say, Miss Stagg. Vivian is quite a little actress. *(To young man)* She is just out of dramatic school you know. *(Then back to Miss Stagg)* I've seen her do it! Ohhh she is simply divine! I saw her play uh—uh—now what was it? Oh—Miss—something or other in—in—uh—oh well, you've probably heard of it. Such a delicious comedy. So sophisticated. I hope you will do one like it—*(MISS STAGG tries to speak but the lady gushes on)* and uh—I—must rush away. Oh, I just had to drop in and tell you about Vivian and how she can act. I hope I see you again. You know Vivian hasn't been coming to Sunday school very regularly, but since you have a little theatre—*(She says it with an eastern flourish)* I am quite sure she will be more interested, and now—I am glad to have seen you, Miss Stagg, and you too, young man. *(She looks at the young man)* Ahh, he does have a nice face, doesn't he? Well I . . . *(and she starts*

to leave)—now don't forget, Miss Stagg. I told Vivian to be sure and come down this afternoon. *(She turns)* You simply must put her in a play. Well—uh—*(as she leaves)* Goodbye. I would like to stay and see Vivian get the part but I have an appointment at the hair dresser's. Well, goodbye.

STAGG: *(sinking into a chair)* Well . . . so that is what they think of our giving plays in the church. A little theatre—sophisticated comedy! *(With a sigh)* William, it almost makes me want to quit, just when we've begun.

WILLIAM: Aw now, don't feel that way about it. After Mrs. Blake sees one of our plays, she'll feel different about it. Just wait until she sees this scene.

STAGG: *(Smiling)* Do you think we can—can lift her by her boot-straps?

WILLIAM: Sure, why not?

BLAKE: *(Distance)* Go right on in, Vivian, they're waiting for you.

VIVIAN: *(Rather timidly)* May I come in?

STAGG: Yes. Yes, indeed. We're glad to have you.

VIVIAN: Mother told me you were having tryouts for a play.

STAGG: Are you Miss Blake?

VIVIAN: Vivian Blake.

STAGG: I am Miss Stagg and this is William Douglas. *(They greet each other.)*

BLAKE: *(Coming in)* I decided to wait for you, Vivian. It probably won't take long, will it, Miss Stagg? Now, you go right ahead and don't let me bother you. I'll just sit down over here by this nice leading man and you go right on with your business and don't mind me.

STAGG: We'll be glad to have you try for a part in the play, Vivian. But wouldn't you rather wait until the others come in? Then we'll read the play together.

VIVIAN: Could I do it now? I'm in rather a hurry. I promised to meet some friends down town.

BLAKE: *(Lightly)* Now there she goes! Poor child has so many things to do. But I've been telling her that she should find time to come to church regularly—but these young folks, you know what they are, Miss Stagg!

STAGG: Yes. I know that some of them are busy. Well, since you're in a hurry, Miss Blake, *(Hands her the script)* I would like for you to read this part for me.

VIVIAN: *(After a pause—very disappointed)* Oh-o-o-o she's a beggar girl! Does she . . . does she have a good part?

STAGG: One of the best in the play.

VIVIAN: *(Turning the pages)* But—I—she doesn't have many speeches.

STAGG: No.

VIVIAN: I think, if you don't mind, I should like to read something else—say the lead part.

BLAKE: *(Aside to William)* It would be a shame for Vivian to take the part of a beggar girl, with all her new clothes and everything. It does seem that she could get a part that would do her justice. Vivian has a degree in dramatic art.

STAGG: I am going to let everyone read this script first.

VIVIAN: Oh. Well, all right.

STAGG: First, wouldn't you like to know something about the character?

(Continued on page 39)

THEME FOR JUNE: *Children of America*

Children are always interested in other children, particularly in their friends and playmates. We seek to widen this circle of interest to include other children who are also Americans, although their homes may be different, their games may be strange but interesting, and their skins may be darker. We may show our primary children that they have a right to be proud of the fact that America is a country in which, theoretically at least, everyone has a chance to grow strong and healthy, to have an education, an opportunity to be free to worship God, and to work and earn a living when he grows up, regardless of race, color, or condition. We may help our children to develop attitudes of love and kinship toward these other American children of one Father, and feelings of friendliness, love, sympathy, tolerance and brotherliness toward all of God's children in the world.

Books which will be helpful in preparing to lead these services are

The Twin Series, by Lucy Fitch Perkins. \$1.75 each. These may be borrowed at any public library of children's books, for any country on which information is desired.

A Picture Book of Children Around the World and *A Picture Book of Houses Around the World*, by O. T. Johnston, Harter Publishing Co., Cleveland, Ohio, 10 cents each.

Picture sheets from Friendship Press, 156 Fifth Ave., New York City. 25 cents.

Puerto Rican Picture Sheet, Congregational Commission on Missions, 14 Beacon St., Boston, Mass., or 19 S. LaSalle St., Chicago, Ill. (Free)

Atchison, Topeka and Santa Fe Railway Co., Advertising Dept., 179 W. Jackson Blvd., Chicago, Ill. for pictures of Indian life in the southwest. Ask for their advertising material. Other western railway systems will send similar material.

Your denominational Board of National Missions will send you pictures and leaflets, also curios, at a small cost.

Motion Picture

Child Life (American Indian Series)—1 reel, 16 mm. Silent. Rental \$1.50. Available from the Religious Film Association members (see page 3).

June 7

THEME: *Our Indian Brothers*

ACTIVITIES:

Looking at pictures and books of Indians and Indian life, and pictures of Indian mission stations. Building an Indian village. Making a poster, using cut-outs of tepees, canoes, Indian children at play.

Learning new songs to be used during the month.

QUIET MUSIC: "The Father's Care"

SCRIPTURE:

"All things whatsoever ye would that men should do to you, do ye even so unto them" Matthew 7:12a, b

^o Deerfield, Illinois.

¹ Song and Play for Children, Danielson and Conant, Pilgrim Press, Boston.

Primary Department

By Irene Rockenbach*

"Let us do good unto all men" Galatians 6:10b

"O Lord, thou art our father" Isaiah 64:8a.

SONG: "The Father's Care"

PRAYER: O God, thou art our Father. Help us to remember that we are all thy children, and all brothers and sisters. Help us to know and love each other better. Amen.

LEADER:

What does an Indian mean by the "Great Spirit?" Do you think that it is true that God loves the Indian boys and girls as he loves the white children? Why do we hear it said sometimes that Indians are the only *real* Americans? (Show a picture of an Indian child) What do you think this Indian boy's name might be? It might be Wind-in-the-Trees, Flying Eagle, Fleet-foot. (Explain that new Indian babies are often named for something that the father or a relative saw or heard the day of the child's birth.) Do you know of anything that we get from the Indians? (Indian blankets, beadwork, beautiful rugs, and pottery.)

SONG: "Children of One Father"^{2, 3, 4}

STORY:

WHEN LALETISIE LISTENED⁵

Laletisie is a Hopi Indian boy who lives on the tip-top of a rock away out in the desert. It is a big rock; indeed, it is a whole mountain. There is no stream on it, nor any spring. There are no trees, no grass, no flowers; nothing but stone. On the tip-top are dozens of little stone-and-adobe houses piled one on top of another like great stair-steps. Laletisie's front yard is the roof of the house below his; and Laletisie's roof is the front yard of the house above his.

Laletisie lives with his father, Eagle-Track, and his mother, The Cloud, and his baby sister, Squash-Blossom. Their house has one room where they sleep, on sheepskins spread in a row on the adobe floor (adobe, you know, is clay that grows almost as hard as stone). It has one room where mother cooks the meals. Um-m! such good cornbread, which looks exactly like the gray paper which hornets make their nests of; and mutton stew; and dried peach sauce. It has one room where they eat their meals, placing the dishes on the floor, and themselves sitting down cross-legged beside them. It has one room where they entertain their visitors, sitting down on sheepskins on the floor to talk. It has one room where mother works on her pottery or grinds her cornmeal, sitting on her heels on the floor; and where father weaves

blankets or cuts up a sheep for meat. Isn't that a big house? How many rooms? Only one!

Laletisie doesn't spend much time in that sleeping-cooking-eating-living-work room. Out he runs, shouting, through the stone alleys and courts, to play with the other boys.

"Better not come, sister!" he called to Squash-Blossom one bright winter day as he ran out of the door. "Those new store shoes of yours are so slippery you'll fall down and skin your knees."

He ran through crowds of dogs that snarled at him because they were so used to everyone's being cross. He ran through little flocks of turkeys. He stumbled over a hen with two chickens. He dodged around a small meek donkey whose ears had been cut off because he had broken into someone's cornfield. The heathen Hopis were not kind to their animals, but Laletisie had never stopped to think about it till lately.

He didn't stop to think now, for he was in a hurry to get away before Squash-Blossom followed him. She was the cunningest baby in the world, he thought, with her chubby face and her straight black hair and her black-fringed eyes. But sometimes he liked to play without having her tag along.

Today the boys were spinning tops. He felt in his pocket as he ran, to be sure he had his top there. He carried a stick with a long strip of cloth tied to it. That was for whipping the top. He had begged the cloth from mother; a strip of brand-new red calico.

The boys were on a great ledge of rock, one of the places where the fathers and mothers spread their peaches to dry in the fall. It was like a big flat roof. When you came to the edge of it, you looked down, down, down to the plain below. But the boys didn't mind that. They had played there all their lives long, and so had their fathers and their grandfathers, and their great grandfathers before them. It was only once in a long while that a child slipped and fell over.

The tops were real Indian ones, made of pieces cut from tree-branches and sharpened like blunt pencils. In a jiffy Laletisie's was whirling all around the ledge and hopping up and down on the rough spots.

"See who can make his spin longest!" said Joronque, the biggest boy. Soon there were six tops whirling on the stone.

By and by one of them slowed down and stopped. That left five.

By and by another began to wobble. When Coyote tried to start it again his whip tangled with Red-Corn's. Red-Corn was just in time to start his own top before it had quite stopped. But Coyote's dropped to its side. Four left!

How Laletisie made his red whip curl! How his top hummed! Yet a line came between his black eyes.

"You hear that kitten, Joronque?" he asked.

"Owi!" (Yes!) What about it?" said Joronque.

"It sounds as if it was hurt."

"What does that matter? There are plenty more kittens."

"But Miss Teacher, down at the mission school, she says we ought to be kind to animals."

"Look out! Watch your top!" cried Joronque.

Two other tops were crowding up against his. Two other whips were whisking round

² Song Friends for Younger Children, Blashfield, The Vaile Co., Rock Island, Ill.

³ Worship and Conduct Songs for Beginners and Primaries, Shielde, Presbyterian Committee of Publication, Richmond, Va.

⁴ Course II, Folder 40, Closely Graded Lessons, The Graded Press, New York.

⁵ By Florence Crannell Means. Copyright, The American Baptist Publication Society. Used by permission.

them. Carefully Laletsie flicked his top out of the tangle. The others trembled and fell on their sides. That left two.

But still Laletsie listened. "Mew! Miaow!" It was a pitiful sound, almost as sad as Squash-Blossom's cry when she was hurt or frightened. Certainly he would run to help Squash-Blossom if she cried like that. And Miss Teacher had said they should be kind to animals.

His whip went on curling, and his top went on spinning. So did Joronque's. Oh, wouldn't he be glad if he could beat big Joronque?

The kitten went on crying. "Miaow! Miaow!" It sounded as if it were over the cliff-edge, not far away.

Laletsie could stand it no longer. Without waiting to pick up his precious top he ran to the edge. There he stood, unable to move in his amazement. On a narrow shelf of rock was the kitten. And clasp the kitten tightly round the neck, and too frightened to move or call, was Laletsie's own little sister, Squash-Blossom.

"Take hold of my whip, sister. It's strong. Joronque, come quick!" he called. "Hold on to the whip while I climb down and get her."

It was not at all hard for him to climb down. It was easy for anyone but a baby like Squash-Blossom. It was not hard to boost her up so that Joronque could lift her safely over the edge.

"But just think!" said Laletsie. "What would have happened if Miss Teacher hadn't told me to be good to animals?"

SONG: "The World's Children for Jesus"¹
(First verse only)

OFFERING SERVICE: (It may be suggested at this time that the department send a gift to one of your church's mission schools, perhaps one of the schools for American Indian children in the southwest. An American flag would be a particularly appropriate gift. Write your denominational board of national missions for addresses of mission schools)

June 14

(This is Children's Day in many church schools, and if the entire school unites in a service this service will have to be omitted. If Flag Day is observed, the salute to the flag and patriotic songs may be substituted)

THEME: *Our Negro Brothers*

ACTIVITIES:

Looking at pictures of mission schools for the colored children of the South. Discussing ways in which we may help other children to know about Jesus and his love.

Planning a party for a group of colored children in the community, or sending greetings or a gift to such a group.

Singing new songs.

QUIET MUSIC: "Jesus Blessing the Children"²
SCRIPTURE:

"Be ye kind, one to another, tender-hearted, forgiving each other" Ephesians 4:32

"Whatsoever ye would that men should do unto you, even so do ye unto them" Matthew 7:12

SONG: "The Father's Care"³

PRAYER: Our Father, we are glad for thy love and care for all children, whether they are white or black. Help us to show our love for thee by being kind and friendly always. Amen.

LEADER: -

Last Sunday we talked about some American children who are *real* Americans. Yes, the American Indians. They have brown skins, but they are Americans just the same. The color of their skins, the clothes they wear, or the way they talk does not make any real difference after all. The good American is the one who is truthful, kind, brave, honest, and obeys rules and our country's laws, no matter what his color is. There are other dark-skinned children living in our town who are good Americans. Yes, the Negro, or the colored children. Many of the Negro people have done much for America. Some have painted great pictures, have written poems, and songs. Nearly all of them are beautiful singers, and most of them work hard and are very faithful and true.

STORY:

THE BOY WHO FORMED A HABIT⁴

He was so little and so black and so poor you would not have supposed he could ever possibly become anyone worth knowing. Just one little, poor little, black little boy who worked in the salt mines. But he was not too little, or too poor, or too black to want to learn to read and write; yet there were the mines, taking all of his time from sunrise to sunset. You would have thought he would want to go to bed and sleep, but he preferred to go to night school and learn to read. In no time at all he knew more than his teacher at night school. So he asked his father if he could go to the salt mines earlier and have time to go to school during the day. He was so dreadfully in earnest about it that finally his father consented, and the little black boy one day sat in a real day school. He had supposed he was going to be very happy, but he was suddenly very much depressed, because of two sad oversights.

First, he had no *cap*! All the boys had caps. Caps to hang on a peg near the door. Caps to wear on one's woolly black head the minute school was over. Oh, he did need a cap so very badly. But caps cost money. And there was no money in his family. None! But there was his mother.

He told her about the cap. How all the boys had them, and how he needed one if he were ever going to be the proper sort of a scholar. And mothers have amazing fingers! His mother took an old pair of trousers, a very, very old pair. She cut out little pieces of cloth, she sewed upon the pieces, matching them carefully. And that is the way Booker had his cap, after all. Not at all a stylish one, you understand; but a cap is a cap. He hung it on a peg by the door, and felt that he was a real scholar at last.

Then came the second oversight. For the teacher began to call the roll. The scholars answered when their names were called, and it was a terrible thing to the little black boy that every blessed scholar, big and little, had two names. Always two. Sometimes even three. And all the name he had was Booker. It was just nothing at all—his one lone little name. How awful it would be when the teacher came to him, and he would have to say that he had no family name! But no, he really could not do that,—it was worse than having no cap. He would have to get a family name, and get it at once, for she would soon be reaching him, that teacher who would be so surprised at this boy with only one name.

His excited black eyes began roving all over the room. A name! a name! oh, for a name! His eyes fell on a picture; a gentleman in a white wig—a gentleman known even to poor little colored boys as Mr. George

Washington. Surely Washington was a name of names!

He heard the teacher say, "And what do they call you, little new boy?"

"Booker Washington, ma'am," he replied, just as if he had always had two names, and would not have to run home at once to tell mammy and poppy about the news.

So that is the way Booker Washington began to be a student, studying late at night by the light of a tallow candle, until finally he knew as much as this teacher, too. But he was not satisfied. He knew there were books and books and books and books somewhere in the world. He wanted to read those books, all of them. But how could one poor little black little boy ever get to know about such books? It was just about this time that Booker heard of a school called Hampton Institute, where even the poorest of little colored boys could go and earn their way through by working. He decided to go to this school.

But Hampton was five hundred miles away, and how was one little, poor little, black little boy to get all that great distance? Certainly it seemed impossible to everyone else—but not to Booker—for he said to himself, "I have legs, haven't I? And feet, haven't I?" So off he started, to walk those long miles.

If you have ever walked even five miles you know how hungry you become, and how tired. Booker was always hungry and always tired. He slept under the eaves of barns, cuddled in haystacks; and once, in the city of Richmond, with no better place to lay his head, he slept under the wooden sidewalk, which was raised up just high enough for a little boy to wedge himself neatly beneath it. There he lay with the people of Richmond walking on top of him, none of them suspecting that there was a certain little boy under their very feet—a little boy who would one day be so famous that everybody everywhere would love his name. Booker did not dream of this either. How could he, when he was so hungry and so tired, and so very dirty?

So very, very dirty because of the five hundred miles of walking and of sleeping wherever he happened to be that when he finally reached the wonderful school, the teacher who came to the door thought him far too dirty to be a pupil that they wanted in that school.

"I am very sorry," said she, "but there is no room in our school for any new boys."

Can you imagine how disappointed the poor little, black little, tired little boy was? "But I have walked five hundred miles to come to this school," he said, "I really can't be turned away."

The lady knew it was too bad. But he did look so very dirty, so unusually dirty. "Well," she said, "I will give you one chance. Please clean this room for me." And she turned him loose in a recitation room.

How I do wish you could have been there to watch little Booker Washington! He took the broom and swept that room once, swept that room twice, swept that room three times. Then he took a duster,—he dusted that room once, he dusted that room twice, he dusted that room three times, and then, just to be perfectly sure, he dusted it the fourth time, until it was absolutely spotless. And as for the corners, not one tiniest speck of dust had been allowed to settle there. When the teacher came in she looked around. Booker Washington beamed while she was looking, for he knew what he knew about that room. He knew it was the cleanest room in the whole world. And before long the teacher knew it, too. So you will not be surprised to hear that Booker became a pupil in that school, and when he grew up he started a school of his own where other black boys and girls could come to learn habits of work and of play, as well as to learn habits of how to live.

¹ Carols, Leyda Publishing Co., Wapello, Iowa.

² Primary Music and Worship, Presbyterian Board of Christian Education, Philadelphia.

³ When the Little Child Wants to Sing, Westminster Press, Philadelphia.

⁴ By Margaret Applegarth. Copyright The American Baptist Publication Society. Used by permission.

SONG: "The Many, Many Children"

OFFERING SERVICE: (If the offering is to be used to purchase an American flag or some other gift, for a national mission school the plan should be mentioned at this time)

June 21

THEME: *Our Eskimo Brothers*

ACTIVITIES:

Examine pictures of Alaska, of Eskimo children and their homes and schools. Speak of the Eskimos as Americans. Have a globe in the room, so that Alaska may be pointed out to the children.

Talk about the flag that is to be sent to a mission school. It should be purchased during the week, and a flag service planned for next Sunday, or for July 5, when the new flag should be dedicated. Sing the flag song that will be used.

QUIET MUSIC: "Sunday Morning"¹⁰ Kullak

SCRIPTURE:

"Thou hast made summer and winter"

Psalm 74:17b

"Suffer the little children to come unto me"

Mark 10:16a

SONG: "The Father's Care"¹¹

PRAYER: Our Father in heaven, bless the children everywhere. Teach us to help them to know and love thee. Help us to show our love and friendliness by being kind and helpful to others. Amen.

LEADER:

There are American children who live in the far northland where the winters are very long. That is in the country that we call Alaska. If you look at a globe showing all the countries of the world, you will find Alaska away at the top. There is always ice and snow in some parts of Alaska, and the weather is so cold that the children dress in skins and furs. The people are called Eskimos, and because Alaska is a part of America, they are Americans. The same flag, our beloved stars and stripes, floats in the breeze over their schools, as it does over your school-house, and they love it as we do.

SONG: "The Many, Many Children"

STORY:

ONTUK'S LITTLE WHITE BEAR¹²

One morning Little White bear ran away to see the world for himself. It was a very cold day, but Little White Bear did not mind that, for he had a nice thick fur coat. He sat in the sun on the tip-top of a big rock, and he played on the ice, jumping from one big ice cake to another. It was great fun. But soon it grew dark, for in Alaska in the winter time the sun stays up only a few hours, then drops down out of sight, and goes to bed again. Little White Bear began to feel very blue and lonesome. He wasn't sure that he knew the way back, and he wished that Ontuk was there with him. Ontuk was a little Eskimo boy, for Little White Bear lived up north in far away Alaska. He had belonged to Ontuk ever since he was a tiny, tiny bear. The lonesome little bear sat down on an ice cake and howled. He wanted Ontuk and his little straw bed in the hut, and some supper.

At last he heard voices. A sled drawn by reindeer came in sight along the shore. For Santa Claus isn't the only person who drives reindeer. In Alaska people use them for traveling just as we ride in automobiles. There

were two men on the sled. When they heard Little White Bear, they stopped. One man jumped off, ran across the ice cakes, and brought Little White Bear in his arms to the shore.

"Yes, I am sure this is the little white bear that Ontuk, the Eskimo boy, has for a playmate," he said to the man on the sled.

They rode very fast over the white snow-fields. Soon they stopped in front of a little framework of sticks, which was all there was to be seen of Ontuk's house. The rest of it was underground, buried in the snow. Ontuk peeped out. He looked like a little brown bear himself, for he was covered from head to foot with a coat of squirrel skins.

"My dear Little White Bear!" he shouted, "I thought you were lost, and I should never see you again." He clasped Little White Bear in his arms. Little White Bear licked his face to show him how glad he was to be back.

Then Ontuk looked at the man on the sled. "Why, it is the white man, the missionary man!" he said shyly, and then hung his head.

The white man told him how he had found the bear on the ice. Then he said, as he turned the reindeer about, "Ontuk, won't you come to our Sunday school next Sunday? Several of the little boys you know come often, but you haven't been once."

Ontuk smiled. "Yes," he said. "I no afraid. I come now because you brought back Little White Bear."

The very next Sunday morning Ontuk's mother put on his new *parke*, which is really a fur coat with a hood attached, and started him off for Sunday school. Little White Bear followed close behind. It was forty degrees below zero that Sunday morning. But Ontuk liked the snow and the cold.

"Come! Come! Come quick!" the bell in the little frame chapel called again and again.

It was a brand new bell, almost as new as Ontuk's *parke*. Hundreds of miles it had traveled in a boat, and then by reindeer over the shining snow-fields, so that it would call the little boys and girls to Sunday school. And if one had put on his fairy ear-caps and listened very hard, he might have heard in the sweet tones of the bell the voices of many, many children speaking. For it was the gift of boys and girls from Sunday schools in the United States to their little Alaskan cousins.

Little White Bear thought it was the strangest sound he had ever heard. He felt like standing on his hind legs and jumping about. But he did not want to get lost again, so he kept close beside Ontuk.

Soon they came in sight of the square frame building with the tiny bell tower. There were only three wooden buildings in the village—the little chapel, the schoolhouse, and the home of the missionary man. All the other houses were ice huts and cabins hidden beneath the snow with caches, frame-works of poles and sticks, on top.

The missionary man was very glad to see Ontuk, but Ontuk was still a bit afraid of him, and hung his head shyly. Little White Bear knew him, however, and rubbed his head against him in such a friendly way that everybody laughed.

"You can take your little bear inside, Ontuk," the missionary man said. His eyes twinkled, as he added, "We'll have two new pupils today."

Little White Bear curled up on the floor underneath the long bench where Ontuk sat with the other boys. He was very quiet, but he kept his eyes open and watched his master during the Bible lesson, the singing and the flag salute. I think he enjoyed it nearly as much as Ontuk did.

Ontuk climbed down the ladder into the dark room where his mother was busy cooking flapjacks and reindeer steak for dinner. "I have had a fine time, mother," he exclaimed, "I am going every Sunday. The

missionary man tells the nicest stories. I know you would like the singing."

And so it came about a year later that Ontuk's mother and father joined the church on the same Sunday that Ontuk was baptized.

"When I get big, I'm going to be a missionary man, too—just like you," Ontuk told the minister. "I am so glad my little bear got lost, and you brought him back."

And the Little White Bear licked his hand, as if he was trying to say, "So am I!"

SONG: "The World's Children for Jesus"¹³
(Second verse)

OFFERING SERVICE: (Speak of the offering for the special gift. Next Sunday will be the last Sunday to bring money for the gift to be sent to the mission school)

June 28

THEME: *American Children Across the Seas*

ACTIVITIES:

Pictures of Puerto Rican children, Hawaiian children and Filipino children, and books with stories about their homes, schools, churches, etc., may be displayed. Curios may be on the table for examination.

If it has been decided to send a flag to a mission school, the new flag should be displayed in the department room.

QUIET MUSIC: "From a High Tower"

SCRIPTURE:

"Forget not to show love unto strangers"

Hebrews 13:2a

"All nations shall serve him" Psalm 72:11b

"I have called you friends" John 15:15

SONG: "The Many, Many Children"

PRAYER: Our Father in heaven, we pray for the children far away. Some of them have never heard that Jesus loves them. Some of them are hungry and sick. We would like to share with them. Help us to learn the best ways of helping them. Amen.

LEADER:

The children all over the world are parts of God's great family. Some of them live on islands of the sea, and some of these islands are part of our own United States—the island of Puerto Rico, the Hawaiian Islands, and the Philippine Islands. These islands are many miles away, across the deep blue sea. But over their mission schools and churches wave the stars and stripes, just as they do here in America, and the children there learn to sing the songs of America, and to salute the American flag. (Show pictures of island children, and their homes and life there.) American churches have sent missionaries to those far off parts of our country, but there are so many children there that some of them have never yet heard about Jesus. Many of the people are very, very poor, and they do not always have enough to eat. When there is sickness, there is no doctor but the missionary doctor, and he cannot take care of so many. What can we do here in the United States to help?

SONG: "I Want to Send a Whisper Song"

PRESENTATION OF THE FLAG: (If some other gift has been decided upon, this portion of the service may be adapted, or omitted. A colored child in the group, or a child of some other race, may be chosen to bring the flag forward)

SONG: "My Flag" (Or other flag or patriotic song)

SALUTE TO THE FLAG

PRAYER

OFFERING SERVICE

¹⁰ Songs for Little People, Danielson and Conant, Pilgrim Press, Boston.

¹¹ From *Here and There Stories*, published by the Congregational Education Society, Dept. of Missionary Education, 14 Beacon Street, Boston, Mass. Used by permission.

Junior Department

By Dorothy B. Fritz*

THEME FOR JUNE: *Being Friends With God*

For the Leader

If we want prayer to mean anything to the realistic juniors, it must do so in terms they understand. These terms might include:

1. *Prayer as being in touch with God.* A junior can understand being friends with someone he has never seen. We do this through people who know that someone; by seeing things they have done; perhaps by correspondence. Prayer is a form of correspondence with an unseen person. But first that type of personal contact must be given reality by our understanding of the works of God, which are all about us; by reading and thinking about the things Jesus taught us of God; by the words and deeds of other friends of God, in our own age, and all the ages past.

2. *An understanding of the purpose of prayer.* Prayer is a spiritual force, to be used for spiritual ends. Juniors study the laws of God's universe, in nature and human life. It should be easy for them to realize that God does not interfere with the working of established law, or in realms he has given us as our own responsibility. Rain operates through God's established law, so prayer will not stop the downpour which has hindered a picnic. Probably God would not, through prayer, end a war which is the result of man's breaking His laws. But in this latter case, prayer *could* help us to find strength to fight fairly and without hate; the courage to endure suffering; the wisdom to make a just and lasting peace.

3. *Prayer as a source of personal power.* We know as little about the real nature of prayer as we do about that of electricity. But there is indisputable evidence of what each force *can do*. Prayer has helped man to face overwhelming temptation, to conquer fear, to achieve the seemingly impossible. God and man in communication through prayer, and then working together, have ever proved invincible.

Juniors should also learn the *ways* of prayer. Prayer can be social and public, as in the oral prayers of worship services, concert readings, and prayer hymns. To these we must learn to give willed attention, and group thinking. Prayer can be private, but formal, as in grace at table, morning and evening prayer, regular devotional reading. Prayer can also be very personal and informal. In this sense we can make contact with God any time, anywhere, as the result of our immediate need or desire for that contact. Public prayer and formal private prayer, being less spontaneous, need the help of certain established customs of prayer. In discussing such matters, juniors may come to find their own best ways of prayer. Our purpose should be to make prayer something more than a formality to which at best they give a surface reverence, which is polite but uninterested.

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The services which follow would be of greatest value if they might be preceded by some class discussion of prayer along the lines given above. Pictures of Jesus and others at prayer, books of prayers for children, prayers written by the group should be in the room during this month. Perhaps there could be a bulletin board near the entrance on which these, together with prayers they bring in because they like them, can be posted. Individuals may be encouraged to develop their own books of prayers for all occasions.

The hymns and instrumental selections are from the books listed below,¹ and are, of course, available in many other books.

Motion Pictures

June 14: *On the Farm*—2 reels, 16 mm. Silent. Rental \$3.00.

June 21: *As We Forgive*—1 reel, 16 mm. Silent. Rental \$1.50.

June 28: *Children in Search of God*—1 reel, 16 mm. Silent. Rental \$1.50.

All available from the Religious Film Association members (see page 3).

June 7

THEME: *Hallowed Be Thy Name*

PRELUDE: The Largo from "Xerxes" by Handel (i) it is sometimes preferable to use a prelude throughout a series. This would be most suitable, although others are mentioned in the following service.

ASCRIPTION: "Sabbath Prayer" to the tune *Morecambe* (h)

(Throughout the month each service will open with a choral ascription, sung by the group.)

"O Thou who hearest every heartfelt prayer,
With Thy rich grace, Lord, all our hearts prepare;
Thou art our Life, Thou art our Love and Light,
O let this Sabbath hour with Thee be bright!
Amen

STORY:

HOW SHALL WE PRAY?

Donald sat at his desk, his church school notebook and Bible before him, his pencil in hand. But somehow nothing happened to the list of references he was to read. Mother sat by the window, a pile of mending melting away before her busy fingers.

Suddenly Donald spoke, rather more slowly than usual, as if he were not quite sure of the right words. "Mother," he asked, "do you really believe in prayer?" "I think I can say an honest 'yes' to that, Donald," replied Mother, "although it depends somewhat on what you mean by belief—and what you mean by prayer!"

"I mean I'm all mixed up," said Donald. "We've been studying about the laws of God, and then about prayer, and they seem just opposite to me. If prayer doesn't change anything, what's the use of praying? And if everything works by laws God made in the very beginning, how can prayer change anything?"

"It does seem a contradiction, doesn't it?" Mother thought a minute and then went on. "Perhaps it is because we think of things as

¹ *Singing Worship* by Edith Lovell Thomas, The Abingdon Press, 1935 (s).

Hymns for Junior Worship, The Westminster Press, 1940 (h).

Junior Church School Hymnal, Presbyterian Board of Christian Education, 1927 (j).

Instrumental Music for School Worship, by Edward Shippen Barnes, Presbyterian Board of Christian Education, 1928 (i).

being changed suddenly, in ways we can see, in physical ways. Not long ago I read something about prayer that may help us to understand it more clearly. The writer said that our relation to God in prayer was like that between a father and son in regard to gifts. Some things a father gave his son without being asked; as, food, clothing, shelter. Some things the father would not give even if asked; as, dangerous weapons, poison, too much indulgence. Some things could be given only if the son really wanted and sought them; as, advice, love, an education. Perhaps it is in that third way that prayer really works."

"That seems to make sense," said Donald, after thinking it over. "Maybe that's why prayer worked better for Jesus. He prayed hardest when he was tempted, or worried, or afraid, or when someone was in trouble."

"He gave us a model of his kind of prayer, too—do you remember?" asked Mother.

"O yes—the Lord's Prayer, when the disciples asked him to teach them to pray. Here it is." And Donald found the words and read it over several times, silently. (Matthew 6:9-13)

"What kind of thing did he put in his prayer?" asked Mother.

"Well," replied Donald, "the beginning and the end are a sort of—well—praise of God, I think. Perhaps it means 'thank you,' too. And then he asks for forgiveness; and for other things, different ones. Let's see: for the whole world to be God's kingdom, for just enough to eat for that day, for help in temptation, and deliverance from evil. It looks as if you're right, Mother. None of them are right-on-the-minute things you can see. And every one of them would be things in which God would expect us to help."

"And perhaps we could add much more definitely what Jesus takes for granted—our love and gratitude to God for the gifts from his 'kingdom, and power and glory,'" said Mother. "I can believe in that kind of prayer with all my heart, Donald. Can you?"

"Yes, I can. Let's read it together, Mother, will you? I sort of feel as if I never really heard it before." And the quiet room seemed to be filled with the power and beauty of the words they repeated softly and slowly.

Let us say those words together.

CONCERT PRAYER: The Lord's Prayer

As an alternative to this concert recitation of the prayer, a soloist may sing the Lord's Prayer as a chant (see h). Then for the remaining services of the month the juniors could use it in that way, practicing the chant form during some other part of their church school program.

LEADER:

Donald discovered several definite things that may be included in prayer. One of them is praise. We truly praise God when we are filled with joy and wonder and eagerness. Shut your eyes for a minute, and imagine you have just climbed a steep hill, and have stretched out on the grass to rest. The sun feels warm on your face and arms, but a cool breeze is blowing. The grass is soft; the fragrance of clover and ripe apples is in the air; one of the apples, juicy and crunchy, is in your hand; a bird is singing with all his might above your head. And in some queer way you feel a part of it all—you are part of the fragrance and music and warmth, and every inch of you is happy. Let us each think of some such time of praising God quietly for a few minutes. Then ——— will lead us in our closing service of praise.

SERVICE OF PRAISE: (A junior, chosen and trained, conducts the formal part of the service. The boy or girl chosen should



The Lord of Joy

PICTURES for CHILDREN

To a child a picture is a reality. The persons in it are real and the action taking place is real. In selecting pictures for children they should have three fundamental characteristics:

1. Good subject, composition, color and clearness
2. Accuracy
3. Properties that will stimulate desirable action.

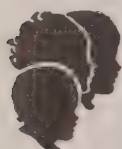
Picture sets which have been prepared for use in connection with Bethany Beginner and Primary Graded Lessons have these superb qualities.

There are eight sets of Beginner pictures, one to use with each quarter of the two year Beginner Graded Course, and twelve sets of Primary pictures, one to use in connection with each quarter of three year Primary Graded Course.

Send for booklet, "Pictures for Children" by Hazel A. Lewis, which lists the pictures in these sets and describes how to use pictures most effectively. Single copy 10 cents. A dozen \$1.00.

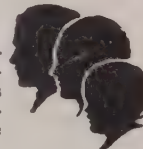
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have an opportunity to discuss the service with the leader at length, and help in the choice of materials.)

Hymn: "All Things Praise Thee, Lord Most High" (h)

Alternative hymns are: (from h) "We Sing our Praise"; "The Ships Glide In"; "Joyful, Joyful We Adore Thee"; "All Creatures of Our God and King"; (traditional) "All People that on Earth do Dwell"; "Holy, Holy, Holy"; "O Worship the King"; "Come, Thou Almighty King"; "This is My Father's World." (From s) "Praise to God for Things We See"; "With Happy Voices Ringing"; "Praise to the Lord"; "We Praise Thee, O God"; "We, Thy People, Praise Thee"; "We Praise Thee, Lord." (From j) "Praise to God, Immortal Praise." A long list of hymns has been given here, for if the juniors have not much opportunity to sing, the service of praise may be made entirely one of song. It is a delight to sing such hymns as these.

Scripture: (to be read in concert from their Bibles) Psalm 148

Response: "The Lord Is in His Holy Temple" (s)

The Service of Offering:

Quiet Music

Reception of the Offering, introduced by the pupil leader saying, "Let us praise

God with our gifts." As the offering is brought forward, all rise and sing, *Offering Response*, "All Things Come of Thee, O God" (h)
Prayer of praise, to be written by the pupil leader.

CHORAL MEDITATION (to be sung by all in closing.) Use "Let the words of my mouth, and the meditation of my heart . . ." (j): or the musical arrangement of "He prayeth best who loveth best" (h).

June 14

THEME: *Our Daily Bread*

PRELUDE: Arr. From *Pastoral Symphony* by Handel (h)

ASCRPTION: "Sabbath Prayer" (See service for June 7)

HYMN: "For the Beauty of the Earth"

LEADER:

God has always been concerned about our everyday needs. The earth is full of the riches he has placed there in such abundance no man need be too long tired, cold or hungry. He has warned us not to hoard these riches, or be greedy for them, or too anxious about them. The Bible has in it many stories of the way in which God has met the need of man for food and shelter. Let us hear some of them.

STORIES:

(At this point juniors who have been previously assigned certain stories to read from the Bible narrative or re-tell in their own words, do so, without further announcement. There should be as little delay and confusion as possible.)

First: Long ago God promised Noah that his seasons would be dependable so that man could plant and harvest his food each year. These are the words of his promise. (Genesis 8:22)

Second: God taught man to save during times of plenty for the days of famine. Joseph learned this lesson well, and so was able to save many people. (Genesis 41:46-49, 53, 55-57)

Third: God was always concerned about the safety of each person. He has made his world so that one may help another. Man cares for animals, and animals help to feed man. So it was with Elijah, in days when drought had made a time of famine. (I Kings 17:1-6)

Fourth: Shepherds on the hillsides alone through long hours learned many of God's lessons. So Amos learned that God did not want his people to cheat each other and bargain unfairly in the marketplace. When Amos found them doing so at Bethel, he told the unjust merchants what God would think of them. (Amos 8:4-7)

Fifth: Once when a multitude of hungry people had listened to Jesus teach for hours, and forgotten their hunger, he was concerned about them. With the help of a boy, he fed them. (John 6:1-13)

Sixth: The early Christians learned the lesson of God's law of love from Jesus, and so were willing to share all they had with each other. (Acts 2:44-47)

If the above passages are to be read directly from the Bible, the introductory statements should be read first. If desired, the words may be read from a good modern translation.

SERVICE OF THANKSGIVING: (Led by junior.

Follow order of SERVICE OF PRAISE in the program for June 7. Use a hymn of thanksgiving such as "A Song of Thanksgiving" (h) and for the Scripture passage, Psalm 23. The response to this may be the refrain to "For the Beauty of the Earth.")

June 21

THEME: *Forgive Us Our Trepases*

PRELUDE: "O Jesulein suss, O Jesulein mild," by Bach (h)

ASCRPTION: "Sabbath Prayer," as given in service for June 7; to be sung by all.

HYMN: "Dare to Be Brave"

LEADER:

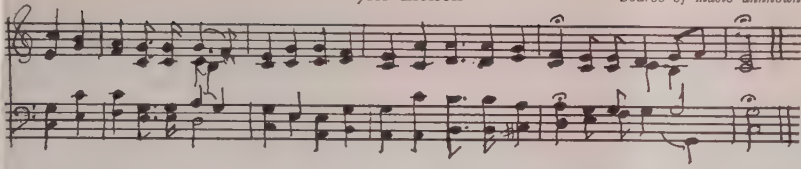
Someone has said that by the time we are ten years old we no longer need to be told what is right and what is wrong: we know that quite well. The problem from that time on is to *want* to do what is right enough to stick to it. And as long as we live, we keep on making mistakes, and doing less than our best. So, for all of us, there are times when we are ashamed, or sorry for what is past, and determined to make the future better.

Many years ago a wise man wrote down some rules for his people to follow, and together they pledged themselves to obey those rules. At times they forgot, and other leaders would have to remind them. At times their forgetfulness caused them great trouble, and they suffered because of it. Let us think together of those rules; for they are still good ones to obey.

ANTIPHON: "The Ten Commandments"

Each commandment to be read or recited,

International Journal of Religious Education



in shortened form, by a junior. Between each reading the group sings the Kyrie Eleison.)

First Reading: Exodus 20:3

Response: "Kyrie Eleison" (See music on this page, or use other arrangements given in (j). Use the words: "Lord, have mercy upon us, and incline our hearts to keep thy law, we beseech thee." To be repeated after each commandment.)

Second Reading: Exodus 20:4a, 5a. *Third:* Exodus 20:7a. *Fourth:* Exodus 20:8, 9, 10a. *Fifth:* Exodus 20:12. *Sixth:* Exodus 20:13. *Seventh:* Exodus 20:14. *Eighth:* Exodus 20:15. *Ninth:* Exodus 20:16. *Tenth:* "Thou shalt not covet anything that is thy neighbor's." *Final:* Matthew 22:34-38.

Closing Prayer: Our Father, help us to remember each of these laws, and to keep them. When we fail, may we be truly sorry, and determined to be better and stronger in the future. Amen.

SERVICE OF PENITENCE: (Led by a junior, as in closing service for June 7.)

Leader: Let us think with penitence of our failures, as—leads us in the closing of our service of worship.

Hymn: "Just As I Am, Thine Own to Be" (h)

Scripture: Psalm 1

Response: "Watch Ye, Stand Fast" (j)

Service of Offering. (The reception of the offering may be introduced by the pupil leader saying: "Let us bring to God, with these our gifts, our very real sorrow for the many times we have failed to keep his law of love.")

Hymn: "I Would Be True"

Prayer: of penitence, to be written by the pupil leader. In it he should name specifically some of the ways in which he thinks boys and girls of his own age are most likely to fail in obedience to God's law, and ask his help in facing such temptations.

CHORAL MEDITATION: "Hear Us, Our Father" (s) to be sung by all in closing.

June 28

THEME: *Thy Will Be Done*

PRELUDE: Arr. from "Ave Maria" by Jacob Arcadelt (h)

ASCRPTION: "Sabbath Prayer" as given in the service for June 7. To be sung by all.

HYMN: "Saviour, Like a Shepherd Lead Us" **LEADER:**

We have been thinking about different kinds of prayer for some weeks: prayers of praise, of thanksgiving, of repentance. Jesus told his disciples that their Father-God would always hear their prayers if they came *seeking*—wanting something very much. But he also told them to pray in his name. If we pray "in Jesus' name" is it possible for us to pray with greed and selfishness? In this world of today, what is important enough to ask of God? Some of us have been thinking about answers to this question, and we wonder if you agree with the answers we have found.

STATEMENTS: "What Shall We Pray For?"

(At this point a junior, or several of the group, may read the statements which have

been previously worked out by a committee. The ones given here were recently made by boys and girls of this age-group.)

First: I think we could ask God to help all the people in the world who are in pain. There are so many of them everywhere, and sometimes no medicines or other things to help them bear that pain. I think they need all the strength and courage God can give them, and it is fair to ask him to be with them. But I think I would not feel like making such a prayer unless I had given something to the Red Cross.

Second: It would probably be all right to ask God to do something about hunger. After all, it is natural law that produces food, and some years things grow better than others. If there ever was a time when lots of food was needed, it is now. I suppose we would have to help by growing things and not wasting anything. But I do think we could pray "in Jesus' name" about hungry people.

Third: It seems very queer that with all the science and other knowledge men have we could not find a way to keep the peace. We must be very stupid and slow not to see that way. I think we could pray to God that He would guide us into making the right laws and agreements in each country and between countries so there would never be another war. I have heard people say that we need wars to teach us to sacrifice. But while people

are sick and hungry and ignorant, I think there might be other ways to learn to help and share.

Fourth: I would be willing to pray that God be with all people who are afraid. My father was in the other war, and he says that even heroes are afraid, sometimes. But they go on doing what they have to do in spite of being afraid. With so many terrible things happening all over the world, there must be many people who are afraid, and feel very lonely.

LEADER: So we have thought it right to ask God to help us find the way to stop wars; and to be with all people who are in pain, or hungry, or afraid. Let us bow our heads and each say a prayer that we think is needed, and that God will hear gladly.

SILENT PRAYER, closed by the leader saying: "Our Father, hear these prayers and those of thy children all over the world, we ask in Jesus' name. Amen"

CLOSING SERVICE: (Led by a junior, as in program for June 7.)

Hymn: "O Master Workman of the Race"

Scripture: Psalm 121

Response: "He Prayeth Best Who Loveth Best" (h)

Service of Offering, with introduction: "Let us give to God our deepest desires with these our gifts"; and response: "Thy Work, O God, Needs Many Hands."

Hymn: "Lord, I want to Be a Christian," or "Father, Lead Me Day by Day"

Prayer: By pupil leader, making into a simple and earnest petition those things the juniors mentioned in their statements.

CHORAL MEDITATION: "Hear Us, Our Father" (s)

Intermediate Department

By Mae Sigler*

THEME FOR JUNE: *What Does the World Expect of Us?*

Aim: To help intermediates understand that Christians, the friends of Jesus, are judged by what they do and their attitude toward those around them. Going to church is vital; being a faithful attendant at public worship services is the foundation of a Christian life; but those with whom we come in contact day by day, judge us by what we do.

Preparation: June is the finest out-door month of all the year. Use it. Your department may wish to meet in some member's beautiful yard, or on a hillside with a breathtaking view, or under the trees. Although worship centers are suggested here, you will probably be able to arrange some of your own which are more appropriate.

Motion Pictures

June 21: *As We Forgive.*

June 28: *Children in Search of God.* (See listing under Junior Department programs.)

June 7

THEME: *We Discover a Measuring Stick*

* Superintendent of the Intermediate Department, Trinity Methodist Church, Lincoln, Nebraska.

WORSHIP CENTER: Two candles and a beautiful flower arrangement, or the picture, "Sir Galahad," by Watts.

PRELUDE: "Meditation," by Morrison

CALL TO WORSHIP: The lines from "The Vision of Sir Launfal," by Lowell, beginning, "And what is so rare as a day in June?"

HYMN: "This Is My Father's World"

CANDLE LIGHTING CEREMONY: As two intermediates light the candles the leader may say, (1) "We light this candle to signify the light which shines from the life of Jesus into our lives." (2) "We light this candle to signify the light which shines through our lives into the lives of others."

MEDITATION:

The real test of any idea is performance. A basketball player may know all the rules of the game, but his performance under the strain of competition proves his worth as a player. A swimmer may know all the rules of life saving and may have practiced for hours, but the real test comes when he is called to rescue a drowning person. So it is with religion in life. We may know what Jesus expects of us as his friend, and we may know what the church expects of us as friends of Jesus, but we really deliver the goods as we deal with people in our daily life. What do people expect of us? What measuring stick may we discover for ourselves as followers of God and friends of Jesus?

James Russell Lowell wrote a poem from which we took our call to worship. This poem tells a story which provides a measuring stick. (An intermediate may tell the story of "The Vision of Sir Launfal," quoting the most beautiful passages.)

But the idea in this story was not original with Lowell nor with Alfred Tennyson who wrote of Sir Galahad and his search for the Holy Grail. They gained their inspiration from the words of Jesus who said, (*An intermediate reads, Matthew 22:24-40 and Matthew 25:40.*)

When Jesus gave this measuring stick, a rule of life by which he himself lived, he was probably thinking of a passage from the sacred scroll, which he had heard often when he attended the synagogue school. It was written by a prophet named Micah who lived about 600 years before Jesus was born. Who was this prophet and what is his measuring stick for the true follower of God? (*The following story may be told, or better still, a group of intermediates may wish to plan a group conversation bringing out the same facts as this story presents.*)

MICAH

"Rabbi, you insist that we must learn the words of Micah. Who was Micah? Did he really live once upon a time?" Jesus was leading the rabbi into another story as the boys from the synagogue school gathered with the rabbi at the sunset hour. In the morning school they had to memorize and work very hard, but the boys often felt they really learned more when the rabbi told them the stories of the early heroes of Israel as they sat on the hill together at sundown.

"Micah grew up in a village much like our own Nazareth and he probably attended a synagogue school. He lived at Moresheth-Gath which was only thirty miles from Jerusalem, so he went up to the holy city quite often."

"Did his parents have to work as hard as ours, and did he have to help them as we do?" Jacob was always interested in how people earned a living. He was very careful with his own meagre earnings.

"Micah lived in a rich farming country, but he did have to help in the fields and vineyards, for there was always much work to be done."

"Well, that wouldn't be so bad if they really gathered a harvest. Here we work all the time, and then do not have much." Levi didn't like Nazareth. He always looked longingly after the passing caravans.

"Micah soon discovered that although the land was rich the working people were often poor. The overlords made the poor peasant class work hard, and then took all they earned for themselves. He also observed that a rich man would make good some of his losses by scheming and taking it away from a poor honest man. Jerusalem seemed to be the place where all the rascals gathered. The worst of it all was that the overlords and the scheming rich class went to the Temple and worshiped very piously on the Sabbath, and then maybe went out the next day to rob a poor man. And the judges were not fair. They were easily bribed to render a verdict in favor of the person who gave them the most money. As Micah grew older and saw all these injustices he began to speak out boldly against the wickedness of the people."

"He was only wasting his time, wasn't he? No one really paid much attention to him did they?" Jesus generally agreed with the crowd.

"What he said 600 years ago still is the finest rule for right living. And the people of his day came to realize he was right, for Jerusalem fell, and the Israelites became scattered, mostly because they trusted in their religious ceremonies instead of truly following God." Let us repeat the verses from Micah which we learned this morning. (Repeat in unison, Micah 6:6-8.)

"Did Micah mean that God does not accept our sacrifices if we have not lived right?" queried Jacob.

"Exactly. In a few well chosen words Micah told us what God expects of us, and what our daily companions expect of us as followers of God. If we could only live it, 'to do justly, to love mercy, to walk humbly with our God.'" The rabbi's voice faded into silence as he and the boys looked into the sunset.

"I will live it," resolved a boy named Jesus who sat quietly listening to all the rabbi had said, and thinking deeply all the while.

HYMN: "Father Lead Me Day By Day," or "I Would Be True"

BENEDICTION: I Corinthians 16:13, 14, 24.

June 14

THEME: *The World Expects Us to Do Justly*
WORSHIP CENTER: Two candles and a picture of the figure of justice or a pair of balance scales. Perhaps the committee may choose something else to symbolize justice.

PRELUDE: "Buona Notte," by Ethelbert Nevin
CALL TO WORSHIP: Come, let us kneel before a God of justice and fairness, a God who made and loves all people, and who expects his children to treat each other fairly.

HYMN: "Let There Be Light, Lord, God of Hosts"

CANDLE LIGHTING CEREMONY: As two intermediates light the candles the leader may say, (1) "We light this candle to signify the light of justice in the heart of God," (2) "We light this candle to signify the light of justice which came to earth in the life of Jesus."

UNISON SCRIPTURE: Micah 6:8.

MEDITATION: By this Scripture, the people who do not claim to be Christians, who do not belong to the church, judge the reality of our religion. Are we just? Are we fair?

STORY:

CLARA AND CATHERINE

The Tohtitos had lived in Pleasantdale for sixteen years. Mr. Tohito was section boss on the railroad and all the Tohtitos were loved by everyone who knew them.

The morning after Pearl Harbor, Clara King stopped on her way to school for Catherine Tohito and they walked to school together as usual, chatting merrily about their algebra lesson, the perfectly splendid way in which their eighth grade boys' basketball team had beaten the ninth grade team, etc., etc., until they were greeted at the school yard by the rest of their chattering gang.

But each morning of that week the chattering gang grew smaller and more quiet as Catherine Tohito and Clara King approached the school grounds together, and by Friday the two girls walked into the school room quiet and alone. Neither girl said a word, but they both knew what the other was thinking. Clara knew that she would have to choose between Catherine and the rest of her gang. It wasn't fair! It wasn't just!

Sunday came and Clara went around the block and did not stop for Catherine. She could not bear to have her Sunday school friends snub her, but she slipped into her accustomed place with shame in her heart. She kept watching for Catherine, but Catherine did not come. The worship service and the lesson were both about justice, and their teacher, Mrs. Jones, asked the class if they knew what was the matter with Catherine that she was not present. Everyone was quiet.

Finally, the injustice of the whole situation welled up so strongly in Clara's heart that it freed her speech and she began to talk to all of them about how fine Catherine was, what loyal citizens her parents were,

how all the kids at school had snubbed them, and how she had finally come to Sunday school without stopping for Catherine.

Mrs. Jones, the teacher, listened with understanding. When Clara had finished speaking, Mrs. Jones asked one simple question, "What do you think we as Christians ought to do?" They stayed on talking a long time after their dismissal time and made plans for a hike that afternoon. They would call Catherine and ask her to bring some of her mother's delicious cookies and they would all hike down to the river and eat their supper together.

After the class left Mrs. Jones prayed a little prayer for strength for the afternoon, and thanksgiving for a girl like Clara who wanted to do justly.

SILENT PRAYER: For fairness and justice in every situation.

HYMN: "I Would Be True"

BENEDICTION: I Corinthians 16:13, 14, 24.

June 21

THEME: *The World Expects Us to Love Mercy*

WORSHIP CENTER: Two candles and the picture, "The Good Samaritan," by Elsie Anna Wood, obtainable from the New York Sunday School Association, 416 Lafayette St., New York City. Price, 35 cents.

PRELUDE: "Liebestraum" by Liszt
CALL TO WORSHIP: Come, let us kneel before a God of justice and a God of mercy, who made and loves all people, and who expects his children to be not only just, but merciful.

HYMN: "Love Thyself Last"

CANDLE LIGHTING CEREMONY: As two intermediates light the candles, the leader may say, (1) "We light this candle to signify the light of justice and of mercy in the heart of God," (2) "We light this candle to signify the light of justice and of mercy which came to earth in the life of Jesus."

UNISON SCRIPTURE: Micah 6:8.

MEDITATION:

Everyone sees justice as an admirable virtue. If a person is fair to you, it is only decent to be fair to him. Although they may not have practiced justice, the Jews of Micah's day would have agreed with him that justice was a praiseworthy and necessary virtue. But to love mercy . . . there is the rub for all of us. To be kind to those who are not kind to us, to be merciful to those who do not seem to deserve it—those virtues Jesus preached and practiced.

SCRIPTURE: Matthew 5:43-44. The book "By an Unknown Disciple," page 60, has an excellent interpretation of this Scripture.

STORY:

The Samaritan had been to Jerusalem. How he hated the smug Jews there who gathered their skirts around them as he, a Samaritan, passed! They worshiped loudly and long in their beautiful Temple, but their priests made money from the poor on the sale of sacrificial lambs and birds in the Temple courts. The Samaritan was disgusted with the Jews. Why did they nurse within their hearts a foolish hatred that was generations old? All these things the Samaritan thought as he journeyed from Jerusalem to Jericho.

But what did he see along the side of the road? Was it an injured man? Well, probably one of those Jews. Let him lie. A Jew would never help him, a Samaritan. But, if he, a Samaritan, passed this helpless man by, how would he then be any better than the Jews? God was a God of mercy. So the Samaritan stopped.

SCRIPTURE: Luke 10:25-37. (This may be read responsively, or a verse choir may arrange it for dark, medium and light voices.)

POEM:

A CERTAIN SAMARITAN

Because of his compassion for his kind,
He lives who never would be known at all
Had he not stopped his journeying to find
The roadside sufferer, who was too weak to call
Aloud for help and pity. Mercy shown,
And noticed by our Lord, has brought him fame,
Although through centuries no one has known
Where was his dwelling-place, and what his name.

"A certain Samaritan," enough is told
In three brief words to bring a scene to view
Of beautiful compassion on the old,
Old road to Jericho. . . . God, may we too
Become immortal through some shining deed
Rendered to meet today's great human need!

GRACE NOLL CROWELL¹.

PRAYER: For strength and courage to be merciful)

HYMN: "O Brother Man, Fold to Thy Heart"

BENEDICTION: I Corinthians 16:13, 14, 24.

June 28

THEME: *The World Expects Us to Walk Humbly with Our God*

WORSHIP CENTER: Two candles and a rustic cross, or a beautiful flower arrangement.

PRELUDE: "Adoration" by Borowske

CALL TO WORSHIP: God of justice and of mercy, help us to bow humbly before thee, and walk humbly with thee.

HYMN: "God Who Touched Earth With Beauty"

CANDLE LIGHTING CEREMONY: As two intermediates light the candles, the leader may say, (1) "We light this candle to signify the light which has come to this earth through the words of Micah, the prophet." (2) "We light this candle to signify the light which has come to this earth through the life of Jesus."

UNISON SCRIPTURE: Micah 6:8

MEDITATION:

To be fair, to love mercy, to walk humbly with our God; these attitudes are required of us by both our God and our fellow men. Many of us do not walk with God. We feel that we do not have time to pray, that daily duties compel us to run on by ourselves without stopping to walk with God. And if we walk with God, do we do it humbly, our hand in his, our willingness to learn written clearly in our open faces, our sense of justice and our love of mercy keenly alert to the needs of those around us? All this Jesus preached, and practiced, although it led him to a death of humility upon the cross, and to a glorious resurrection beyond. Let us listen to some of the things Jesus had to say about humility.

SCRIPTURE: Luke 18:10-14.

STORY:

WHICH OF THESE THREE?

Now there was a Sunday school pupil who wished to impress the teacher that he wanted to know all the meanings of all that was read and said. So, he asked the teacher, say-

ing, "What did Jesus mean by the story of the publican and the pharisee? What did he mean by saying that he that humbleth himself shall be exalted?"

And the teacher replied with another story saying, "In the intermediate department of a certain church were three boys. Now one boy was the son of a rich member of that church, and he loved to tell about his father's wealth and possessions. This boy attended Sunday school regularly, and made a loud noise with the putting of his nickel in the collection plate. He loved to tell all in his class what they should and should not do. On his way home from church he amused himself by pushing a smaller boy off the walk.

Then there was another boy in that same department who came every Sunday and was very active in the church. He helped with the hymn books and in arranging the class room. He was really helpful; but he boasted to his friends about all the things he did at church.

But there was still a third boy in that department, one who could not come every Sunday because he must stay at home with his mother who was often ill. But he listened carefully to all he heard at church and read the Scripture which his teacher suggested. He always did the quiet things to make others more comfortable. This third boy very rarely expressed himself but he thought deeply about what he heard.

Now these three boys all went home a certain way. Beside the walk lay a tiny bird which had fallen from the nest in a tree

above. The first boy was too busy pushing little Mike off the walk to stop and pick up the bird. The second boy was talking too loudly about how he had done this and that in Sunday school, to stop and pick up the bird. But the third boy quietly stopped, carefully picked up the bird, and with a great deal of effort and care, put the bird back in the nest. As he climbed down he saw a smile of pleased understanding on the face of his companions and his teacher who came by. It seemed to him that he had helped God.

"Now, which of these three boys," asked the teacher of his inquiring pupil, "do you think was humbled but exalted? Which of these do you think did justly, loved mercy, and walked humbly with his God?"

LITANY:

For Micah, who thought diligently, and who carefully worded his idea of true religion,

We thank thee, O Father.

For Jesus, who lived the true religion defined by the prophet,

We thank thee, O Father.

For the help and strength which thou dost give to all who truly try to live the true religion,

We thank thee, O Father.

To do justly, to love mercy, to walk humbly with thee,

Help us, O Father.

HYMN: "Father Lead Us Day by Day"

BENEDICTION: I Corinthians 16:13, 14, 24.

Senior and Young People's Departments

*By Staff of the First Community Church, Columbus, Ohio**

THEME FOR JUNE: *May Thy Kingdom Come Through Our Homes*

During June many older young people are getting married or becoming engaged to be married. These programs will be of special interest to them. (Younger groups may prefer to adapt the programs given for the intermediate department.) The experiences of worship are planned about the idea of the home and the divine possibilities for its greatest fulfillment. A committee may be appointed to plan all four services and then the entire committee or a few persons may take the responsibility for each Sunday.

June 7

THEME: *I Believe in the Home*

HYMN: "Rejoice, Ye Pure in Heart"

AFFIRMATION OF FAITH IN THE HOME: (To be read by a loved and respected married couple from the fellowship of the church.)

The Husband:

I believe in the home.

Into its love and tender care I was born,
With its embrace I first knew human love,
devotion, friendliness and companionship.
There I was clothed and fed and knew my boyhood,

Within it I found my thoughts of womanhood and manhood,

From it I went forth into youth and manhood, into love and marriage and into fatherhood.

Within it I got my beginning, through it I found my fulfillment and from it I will get my best and most wonderful farewell. I believe in the home.

The Wife:

I believe in the home.

Into it I came as a little babe, helpless, dependent, but with the promise of God's hidden purpose in my heart,

There I, too, first knew love,

There I was ministered unto, even as every woman finds her greatest joy in ministering.

By its hearthfire I gleaned my thoughts of life,

By my mother's knee I learned to pray,

At my parent's table I first sensed the meaning of the fruits of the earth and the cooperative efforts of the human family to sustain each other,

Its doorstep was the gateway to life,

Its windows, the vision of the future,

Its altar, the throne of God.

Within it I found the meaning of love and of marriage, and from it I went forth to make that vision come true through me in our home.

I believe in the home.

SCRIPTURE: Mark 10:2-12

HYMN: "I Would Be True"

MEDITATIVE TALKS: (by three young people)

First: Everywhere young people believe in the home. They sense the few opportunities they have to find fellowship that sustains them in their search for the highest and best. Everywhere they move in groups that pull them down to the level of mediocrity. They rub shoulders with hundreds but hearts with few. They know many people a little but few intimately. They look to the home and marriage as a chance to build a kinship of mind

¹ From *The Christian Advocate*. Used by permission.

* Roy A. Burkhart, Minister.

and spirit with one person that will demand the best of each and sustain each in his search for the best. The home provides a lifetime opportunity for two people to grow in such a kinship, and in God's plan for human life the home is the only place that can fully provide this relationship. For this reason young people believe in the home.

Second: Young people believe in the home because they see themselves living in a world of uncertainties. All about them is change. Everywhere institutions seem to be crumbling, but within them there is an intuitive sense that no matter what happens to other institutions the home will ever be here and in it they see a chance to build a little mosaic of the world of which they dream. They believe in the home because there they see the chance for the full fashioning of their dreams.

Third: Young people believe in the home because while other institutions have taken over many of its functions there are three functions left which only the home can fulfill, and they are: providing a lifetime kinship of love for two people, providing a spiritual kinship into which a new life may be born, and providing a little kingdom of God in which young life can grow up to be a son or daughter of God. Young people believe in the home.

PERIOD OF MEDITATION: (With a background of soft music, "Home, Sweet Home.") May each of us be very quiet. Let us first of all thank God for our homes and face the question, to what extent are we contributing to them all that we can. Then let us ask ourselves to what extent we are living now so as sometime to be worthy of a share in building a home.

BENEDICTION: And now, Our Father, we thank thee for our homes, for the dreams within human hearts that make them possible and for the capacity of love, for the reality of human devotion and for the divinity of human loyalty. Amen.

June 14

THEME: *The Cornerstone of a Happy Home*

HYMN: "Oh Love, That Wilt Not Let Me Go"

PREPARATION FOR WORSHIP: (As a preparation for worship, ask two of the most respected married persons in the church each to give a three minute talk on "What marriage demands of a person," or "What a person must have to be happily married.")

SCRIPTURE: Matthew 7:12; 22:37-40

TALK: (By a young person)

It is almost a truism to say that marriage can be happy if two people are big enough for it. Are two people big enough to love each other a lifetime? Is one person big enough to be loved a lifetime and is he or she big enough to love another a lifetime? Character tests marriage, as it tests everything. Perhaps one of the greatest things we need to be happily married is a sense of moral obligation, to keep our love growing, to keep it pure, to be loyal to it and to keep it fed and let nothing hurt it. The greatest social tragedies are the result of love—when it is ungoverned by the sense of spiritual sovereignty. Remember that emotions, even the highest, vary in the matter of intensity. That is true of religious emotions; it is true of your enjoyment of music and art. The intensity of any interest is not constant. That is true also of love. There are times when love leaps up and glorifies the whole of life. And there are times when the intensity has waned, and then quiet will and the deep

sense of loyalty and truth carry the lovers over to even fuller and deeper life. The road is not always on the brow of the hill overlooking vistas of entrancing beauty. Sometimes it winds through monotonous, dusty valleys. But the highest hilltops are never attained save by those who have walked with consecrated footsteps the weary ways of the valleys. If the waning of enthusiasm, the temporary subsiding of the spontaneity of affection is going to dissolve marriage, then the truest meaning of love, the highest conquests of the spirit are going to be totally unknown by those of us of this generation.

BENEDICTION:

May the courage of the early morning's dawning,

The strength of the eternal hills,

The peace of the evening's ending

Be with you now and forever more.

Amen

June 21

THEME: *The Tests of Happy Marriage*

MUSICAL CALL TO WORSHIP: Solo, "Temper My Spirit, O Lord"

PREPARATION FOR WORSHIP: (Three minute chats by a trusted and loved married couple, in which each says what it takes to make marriage and home life happy.)

HYMN: "Fairest Lord Jesus"

A PERIOD OF QUIET THINKING: (*Have a member of the group read these tests very quietly, against a musical background*)

THE TESTS OF MARRIED HAPPINESS

Out of the experiences of the generations this voice speaks to you, Can you build together a companionship that will be the most wonderful thing in the world to you—a companionship made possible first of all by an intimate and growing companionship with God, and by a growing devotion and mutuality of kinship with each other? If you can, this is possible because you share many interests together, because you enjoy just being together without doing anything or talking, enjoying just the very sense of being together. When you differ you can face those differences and then forget them. You can accept suggestions from each other without resentment. Your greatest devotion is to find God's will and to fulfill it through your love and life. And can you keep growing together in your devotion to each other, in your love of love, in your love of life, in your appreciation of the best, in the development of your capacities?

Out of the past again the voice of experience asks, Can you be happy in regard to money? To be happy you must think of it merely as a means to an end; you must always be primarily interested in what money can't buy. You must plan a budget carefully and you must live within your income.

Out of the experiences of the past the voice asks further, Can you make your past experiences serve your future plans? Have you grown the kind of personality that can stand the nearness of marriage and grow within it and love it, giving the best to it and being sustained by it in your search for the best?

BENEDICTION: Dismiss with the Lord's Prayer

June 28

THEME: *The Joy of Parenthood*

HYMN: "Spirit of God, Descend Upon My Heart"

PREPARATION FOR WORSHIP: (Invite again two of the most trusted parents of the church fellowship, asking each to speak three minutes on "What it means to be a parent.")

MEDITATION (with a musical background): As parents, we are the springboards from which our children plunge into the sea of life.

As parents, we have handed on to our children the accumulated tendencies of our own inheritance. So we have had much to do with their physical size, capacity, and appearance, with their intellectual and emotional capacity and nature.

As parents, we are shaping the little raw self, with all its capacities and tendencies, which came to us at birth. Whether our children will be independent or dependent, happy or sad, honest or dishonest, emotionally mature or immature, dependable or not dependable, cooperative or uncooperative, devoted to the best or loving the worst—all depends upon the little community in which the tiny self develops as a growing personality.

As parents, we will determine whether they go into life "de novo," making needless and irreparable mistakes, or whether they will be equipped with the learned lessons of the human race; whether they go with their own follies or whether they go with God.

As parents, we, more than anyone else, will weave into the fabric of their lives the things they will love and hate; the motives that will control their lives; the purposes that will spend their energy; the anchors that will hold them steady; the resources that will keep their spirits alive.

As parents, we have destiny in our grasp and around us is the faint gleam of eternity.

SCRIPTURE: Luke 2:52

PRAYER:

Our Father, we thank thee for our worship experiences during this month of June, nineteen hundred and forty two. We thank thee first of all for the faith of youth in the home. We thank thee for the great demands that the home makes upon us as persons in all we think and do and respond to. May we, day by day, become the kind of people who will be worthy of love, of the home and of parenthood. We thank thee, Our Father, that we may discern thy will for us to make our bodies the temples of thy holy Spirit, to build personalities that are like Christ's, and in all of our human relations to do the things that will call forth the best from other people.

Help us in our own homes to be worthy sons and daughters, achieving those qualities of character as children which will help us be what we should as parents.

And may our homes be little mosaics of the kingdom of God. In the name of Christ we pray, Amen

BENEDICTION:

"And now life calls us to a quest,
To live, to love, to work, to play,
To serve, to sacrifice, to pray.
Life calls, and it shall have our best."

Amen

Resource Material

For additional material in preparation for these worship programs, see "Preparing for Marriage and Home Life," \$15, Youth Action Pamphlet. Available from the International Council of Religious Education, 203 N. Wabash Ave., Chicago, denominational and state council offices.

"But Is It Practical?"

(Continued from page 7)

If such a plan as this is worked out in detail several problems and possibilities may develop:

1. There is need for projected pictures in rooms not easily darkened. Here some value may be salvaged from the war situation. Arrange to have a "black out" room. The same materials that hide room lights from enemy aviators will also keep the sunlight out and permit projection in daylight hours.

2. It may be found that during the year a considerable number of motion pictures will be shown. By ordering all of them at one time you make sure that they will be available when desired and can complete plans accordingly. At the same time the "quantity order" may bring a helpful discount on rental prices.

3. It may also be found that there is much more need for projection equipment than had been realized, and that it will prove embarrassing to borrow it as frequently as it is desired. At this point it may be possible to convince the men's organization that they can make good use of movies for both recreational and more serious programs and that they should purchase the projector. If the men are not able to give the money outright, they may be able to raise it through showing good recreational films and either charging admission or taking up silver offerings.

At this point one may ask, "What will a program of visual education cost?" One might reply, "What is it worth?" If it stabilizes the faltering educational program, results in more interest and more satisfying learning experiences on the part of the children, and revives interest in the Sunday evening service, can we put a price on it? Psychologists say that from sixty to eighty per cent of what we learn comes through the eye. Should we say then that sixty to eighty per cent of our budget for educational materials should go to visual aids? Hardly, because in many cases this would mean cutting down on the printed materials which the visual aids are to supplement.

Each church will have to figure out for itself what it should spend to improve its program. A sixteen millimeter sound motion picture projector will cost about as much as a new piano of good quality. A silent motion picture projector or a combination film strip and miniature slide projector are in a price range comparable to new rugs for the church parlor.

It will be best to proceed slowly, making sure that the entire teaching staff understands what is being done. Although interest will vary with local situations the program can produce the desired results *if it is planned in advance* with an eye to meeting the practical needs of the church.

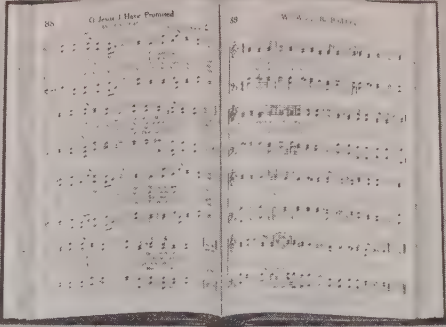
Peace in Our Town

(Continued from page 23)

of the world, and to prepare for the local sacrifices which will be entailed if free trade ensues upon post-war economic reorganization.

The churches can begin now to study the bases of a just and durable peace, and to prepare their members for the sacrifices and knowledge which will be necessary if such a peace is to be attained. Lincoln Steffens, sent out on a semi-official mission in 1918 to turn the minds of American

May, 1942



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audiences toward the coming peace, discovered that complete preoccupation with problems of war prevented serious thought about post-war problems. Unless the dream of peace is kept alive despite the hard facts that deny its reality, the possibility of a just settlement at the end of the war will be greatly lessened. Each local church may well appoint a committee on the problems of a durable peace, and arrange to convey to its entire community as much information as is available concerning tenable principles and alternatives of world organization. Without widespread vision and knowledge, possibilities for peace with justice shall perish.

One's own town in these days is a crossroads of the world. Within that town, the churches can help to erect a fellowship of shared faith and forgiveness, of repentance and mercy, as a signpost which may direct men and nations toward paths of justice and peace.

A Service of Remembrance

(Continued from page 21)

O God, who callest us to peace,
We join with every one
Who does his part that wars may cease,
And justice may be done.
Enable us to take the way
The Prince of Peace hath trod;
Create the will to build each day
The family of God.

R. W. S.

(The young women leave the chancel during the singing of the last stanza.)

What's Happening

Personal Notes

♦ **REV. ALBERT WILSON SHECKELLS** began work on March 1 as Superintendent of the Young People's Division of the Pennsylvania State Sabbath School Association. Mr. Sheckells has served for the past eight years as pastor of the Baptist Church of Middletown, New York. He has done much work with the young people of New York State in summer conferences and conventions and has served as chairman of the New York State Baptist Commission on Christian Education, with particular responsibility for young people's work.

♦ **PROFESSOR O. R. MYERS** of Juniata College, Huntingdon, Pennsylvania, died on February 1. He was a Director of the Pennsylvania State Sabbath School association since 1924, serving in various offices and was also very largely identified with the Huntingdon County Sunday School Association. He was particularly interested in summer camps of religious education. Professor Myers was an official member of the International Council of Religious Education.

Summer Schools

♦ The following interdenominational summer schools of religious education are conducted in cooperation with the International Council of Religious Education. Those that are starred have laboratory schools.

*Winnepesaukee Summer School of Religious Education, Lake Winnepesaukee, New Hampshire. July 20-August 1, 1942. Write: Connecticut Council of Churches and Religious Education, 18 Asylum Street, Hartford, Connecticut.

*Long Island Summer School of Christian Leadership, Carmel, New York. June 28-July 5, 1942. Write: Rev. T. Basil Young, 75 State Street, Albany, New York.

Cornell Summer School for Town and Country Ministers, campus of Cornell University, Ithaca, New York. July 20-31, 1942. Write: Rev. T. Basil Young, 75 State Street, Albany, New York.

*Western New York Summer School of Christian Education, Silver Lake, New York. July 27-August 8, 1942. Write: Rev. T. Basil Young, 75 State Street, Albany, New York.

*Faribault Summer School of Christian Education, Faribault, Minnesota. July 20-31, 1942. Write: Rev. William J. Bell, 1040 Plymouth Building, Minneapolis, Minnesota. (See page 43.)

*Morris Summer School of Christian Education, Morris, Minnesota. June 15-26, 1942. Write: Rev. C. A. Armstrong, 13 Roxy Building, Fargo, North Dakota.

Geneva Summer School of Missions, Williams Bay, Wisconsin. August 9-16, 1942. Write: Rev. F. E. Munch, 8018 S. Peoria Street, Chicago, Illinois.

Winona School of Missions, Winona Lake, Indiana. June 20-27, 1942. Write: Mrs. A. H. Roseen, 2315 E. 69th St., Chicago, Illinois.

Iowa State Leadership Training School for Young People, Oskaloosa, Iowa. June 15-26, 1942. Held on campus of William Penn College. Write: Miss Alma Egen, 405 Shops Bldg., Des Moines, Iowa.

Kanesatake Leadership School, Spruce Creek, Pennsylvania. August 2-9, 1942. Write: Rev. Lee J. Gable, 1505 Race Street, Philadelphia, Pennsylvania.

Northfield Conference of Religious Education, East Northfield, Mass., July 15-24, 1942. Write: Dr. Harry Thomas Stock, 14 Beacon Street, Boston, Massachusetts.

*Northern New England School of Religious Education, Durham, New Hampshire. August 16-23, 1942. Write: Dr. Ruth Richards Miller, 16 Chestnut Street, Medford, Massachusetts. (See inside back cover page.)

Youth Conferences

♦ Four regional planning conferences of the United Christian Youth Movement will be held this summer, as follows: Eastern, August 17-29, Winnepesaukee, New Hampshire; Central, August 24-September 5, Lake Geneva, Wisconsin; Southern, July 18-21, Lake Junaluska, North Carolina; Rocky Mountain, July 23-26, Geneva Glen, Colorado. For further information write to your denominational or interdenominational headquarters, or to Ivan M. Gould, 203 N. Wabash Avenue, Chicago, Illinois.

State and County Council Happenings

♦ **THE MASSACHUSETTS** Council of Churches announced the appointment the first of March of Dr. Daniel W. Staffeld to the newly created position of Director of Weekday Religious Education. Dr. Staffeld has been for the last nine years minister of the Adams Shaw Evangelical Church at Quincy, Massachusetts. Dr. Staffeld secured his Master's Degree in Religious Education at Boston University. He worked in the Interchurch World Movement Survey of Religious Education, and from 1922 to 1929 taught in the Evangelical School of Theology, Naperville, Illinois. From 1929-1933 he was executive secretary of the Minneapolis Federation of Churches.

♦ **THE NEW YORK** State Council has adopted a fifteen point Weekday School Policy which will be of interest to other states. The first five briefly summarized are: (1) We favor qualitative rather than quantitative promotion and recommend . . . a policy of thorough investigation and consideration before establishment, . . . wise direction and guidance, . . . in accordance with standards adopted in the Bulletin, *The Weekday Church School in New York State*; (2) The general direction of the work in the state shall be under the Council's Weekday Church School Committee; (3) Because the State Council is unable financially to employ an adequate supervisory staff, committee members and other qualified leaders are expected to give some supervisory attention to present schools and to make their services available for counsel when schools are contemplated; (4) As a long-term policy, there will be held in alternate years regional and state-wide Weekday Conferences; (5) We urge com-

munities seeking to establish weekday schools to give major consideration to the securing of an adequately trained teaching personnel.

Coming Events

Meetings of Interest to Leaders in Religious Education

MAY	
1-5	Executive Committee, Federal Council of Churches, New York City.
7	May Luncheons—sponsored by the United Council of Church Women.
19	General Synod, Reformed Presbyterian Church, Sparta, Illinois
19-25	General Assembly, Presbyterian Church in the U.S.A., Milwaukee, Wisconsin.
22-25	Annual B.Y.P.U. Convention, Baptist Convention of Ontario and Quebec, Windsor, Ontario.
26-June 1	Northern Baptist Convention, Cleveland, Ohio.
27	General Assembly, United Presbyterian Church, Columbus, Ohio.
28	General Assembly, Presbyterian Church, U.S., Knoxville, Tennessee.
JUNE	
4	General Synod, the Board of Education, Reformed Church in America, Albany, New York.
8-12	Annual Convention of Baptist Churches of Ontario and Quebec, Hamilton, Ontario.
10-12	Regional Conference on Parish Education, United Lutheran Church in America, Eastern Synods, Biglerville, Pennsylvania.
10-14	Sunday School Congress, National Baptist Convention of America, Oklahoma City, Oklahoma.
10-16	Annual Conference, Church of the Brethren, Richmond, Virginia.
16	Semi-annual Meeting of the New York State Council of Churches, Syracuse.
16-17	Regional Conference on Parish Education, United Lutheran Church in America, Midwest Synods, Chicago, Illinois.
17-19	Indiana State Convention, Purdue University.
18-25	General Council, Congregational Christian Churches, University of New Hampshire, Durham.
18-25	National Council of the Pilgrim Fellowship, Deering Community Center, Hillsboro, New York.
22-29	Moravian Youth Conference, Cheatek, Wisconsin.
23-24	Meeting of the Parish and Church School Board, United Lutheran Church in America.
23-28	National Baptist S.S. and D.T.W. Congress of America.
24-July 1	General Synod, Evangelical and Reformed Church, Cincinnati, Ohio.
26-27	Annual Meeting of the Board of Religious Education, Baptist Convention of Ontario and Quebec, Toronto.
28-July 3	Association of Council Secretaries, Lake Geneva, Wisconsin.

Films for Church Use

Evaluations by the Committee on Religious Education of the International Council of Religious Education

The Great Commandment—In Palestine in the year 30 A.D. Roman tyranny and taxation were making life unbearable for the Jewish people. Joel, elder son of a scribe, is the secret leader of a band of Zealots. As persecutions increase, Joel, hearing of the crowds that follow Jesus, asks him to lead the Zealots in a Palestinian revolt. Jesus, refusing, answers in the words of the Sermon on the Mount. Circumstances bring about a meeting between Jesus, Joel and his father, who typifies the religious traditionalist.

After quoting "the great commandment," the scribe asks "Who is my neighbor?" Jesus repeats the parable of the Prodigal Son. Joel is so impressed that he later risks his life to save that of a Roman officer. Though his voice is heard, the figure of Jesus is not shown.

The story is somewhat weakened by the introduction of a romance between Joel and Tamar, but the acting and costuming are excellent. The part of Joel's father is exceptionally well played in a sympathetic vein. The total effect is to provide a vivid experience of what Jesus meant by "Love thy neighbor as thyself." For all ages from intermediate up. Suitable for Sunday evening services, conference programs, and special occasions.

Rating: *Content and Technical Quality:* EXCELLENT

Available at present only for theatrical use. It will likely be released during the coming year in 16 mm. size through Films Inc., 330 West 42nd St., New York, N.Y., at approximately \$20.00 per showing.

How an African Tribe Is Ruled Under a Colonial Government—2 reels (25 min.) 16 mm. Silent \$3.00.

Produced by the Africa Motion Picture Project. Shows methods of Colonial administrators in Belgian Congo who work through the chiefs, utilizing as far as possible the tribal organization and customs. Shows in contrast, authentic scenes of old native methods of administering justice in trials by ordeal (poison cup). For junior high age and up in friendship programs or as background for mission studies. Could be used to stimulate discussion in young people's and adult groups on Christianity's contribution to law and ideas of justice.

Rating: *Content:* GOOD; *Technical quality:* GOOD.

Available from Harmon Foundation, 140 Nassau St., New York City.

Land of Gandhi—1 reel (10 min.) Sound \$1.50.

A travelogue with comments by a narrator. It portrays living conditions of the people in India and shows how they are handicapped by the caste system, by ignorance, child marriages, and low income. Though negative in approach, the film might be used in a foreign mission or world friendship program. The leader should be prepared to point out the contrast between what is and what could be. It could also be used

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by a Social Action group as a basis for discussion on social and economic problems in India.

Rating: *Content:* GOOD; *Technical quality:* GOOD.

Available from: Ideal Pictures, 28 East 8th St., Chicago, Ill.

Exalted in Spirit (Continued from page 27)

VIVIAN: Why no, I don't think so. You see, I've had quite a bit of experience in acting. I think I can do it.

STAGG: (After a pause in which VIVIAN reads and then looks perfectly blank) You see, the little girl is poor and hungry. Her only real friend has been killed in a street accident. The authorities have taken her friend away—and now, the little beggar girl is looking for companionship.

VIVIAN: But—but that isn't here.

STAGG: No, it isn't in your lines. But that is what has just happened to the girl.

VIVIAN: Oh! Shall I begin?

STAGG: (Uncertainly) Well, yes.

VIVIAN: It is just a short scene, isn't it? And now . . . let's see. She comes in from the street. It is cold out there. She doesn't know where she is. (VIVIAN looks at Miss STAGG) But where is she?

STAGG: Without knowing where she is going, she has stumbled into a church. She is in the church now, when the scene opens. But she doesn't know it is a church until she sees the picture of Jesus.

VIVIAN: Oh, all right. (She takes the script, comes over to center and kneels. She looks up, then turns to Miss STAGG.) Is this where the picture of Jesus is supposed to be hanging?

STAGG: Yes.

VIVIAN: (Begins reading) Mr. Jesus . . . are you Mr. Jesus? Well look, Mr. Jesus, I want to ask you sumpin' . . . (Vivian glances at the director who is looking at her in a queer way, then she notes the astonished look on William's face.) What's the matter?

STAGG: Vivian, have you ever said a prayer?

VIVIAN: Why—I think so. Why, yes! (Looking at the script) You mean this is a prayer?

STAGG: Yes.

VIVIAN: What a funny way to start a prayer . . . Mr. Jesus. (She laughs)

STAGG: Sit down, Vivian, I want to tell you why she said Mr. Jesus. This little beggar girl had never been to church. But once a long time ago her mother had told her about Jesus. She had forgotten all about

(Continued on page 43)

Current Feature Films



Adventures of Martin Eden (Col.) Stuart Erwin, Glenn Ford, Ian MacDonald, Claire Trevor. *Drama*, based on semi-autobiographical tale by Jack London, of a seaman who writes passionately of injustice, for a time succumbs to temptations to compromise with truth, but comes through in end. . . . An honest, appealing film, not outstanding in direction, but simple and straightforward in the telling, and with a worthwhile message. *A worthy venture.* **M, Y**

The Bugle Sounds (MGM) Wallace Beery, Marjorie Main, Lewis Stone. *Drama*. Harboiled cavalry sergeant nurses hate for tanks; submerges it, sacrifices reputation to uncover ring sabotaging new tanks. . . . Like most Beery films, ranges from slapstick to maudlin sentimentality. Includes footage, documentary-like, extolling armored forces. *Only if the Beery performances amuse.* **M, Y**

The Fleet's In (Par.) Eddie Bracken, Jimmy Dorsey and band, Wm. Holden, Dorothy Lamour. *Musical*, based on antics of sailors ashore in efforts to win bets by interesting "danceland" entertainer in bashful enlistee. . . . A succession of vaudeville acts, songs and band numbers, strung on typical, naïve plot thread. Some lines border on risqué. Spirited tunes, and little to do with war or naval activity. *Gay escapist entertainment.* **M, Y**

The Ghost of Frankenstein (Univ.) Ralph Bellamy, Lon Chaney, Cedric Hardwicke, Bela Lugosi. *Horror* film, with the son of Dr. Frankenstein carrying on with his father in creating synthetic human life. The resulting monster creates the usual havoc, is finally overcome. . . . Horror piled on horror in grisly succession. An ingenious concoction, *better left alone.*

Johnny Eager (MGM) Edward Arnold, Van Heflin, Robert Taylor, Lana Turner. *Melodrama*. Cold-hearted gangster rides roughshod over everything until girl he frames in order to "get" her father, a judge, falls in love with him; whereupon he risks life, dies. . . . Melodramatic in the extreme. Girl's part is unmotivated and artificial. Outstanding contribution is by Heflin as disillusioned, drunken friend. *Sordid, unpleasant.* **M**

Kathleen (MGM) Laraine Day, Felix Bressart, Herbert Marshall, Gail Patrick, Shirley Temple. *Drama* of adolescence, with a problem child set on road to happiness when her neglectful father is shown his duty through efforts of young woman psychiatrist who gains child's confidence. . . . A simple story, sensitively done, with an understanding approach to the problems of adolescence. Interwoven with tale are effective picturizations of the daydreams with which child seeks to compensate for her daily frustrations. *Unassuming, interesting.* **M, Y, C**

Lady for a Night (Rep.) Edith Barrett, Joan Blondell, Ray Middleton, P. Merivale, John Wayne, Blanche Yurka. *Melodrama*. Gambling ship proprietress buys herself a marriage into old Southern family, tries in vain to be "a lady," suffers untold cruelties at family's hands, returns at length to her old friends, realizing that they are the true "aristocrats." . . . Impossibly melodramatic, the story artificial, the characteriza-

These estimates are prepared by Independent Film Scores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

tions overdrawn and unreal. *Hopelessly implausible.*

The Lady Has Plans (Par.) Albert Dekker, P. Goddard, Ray Milland, Roland Young. *Melodrama* of espionage, with Nazi and British agents vying for secrets of plans supposed to be drawn in invisible ink on back of girl reporter. . . . An extreme strain on credulity, with no distinction in handling and with characters and plot seeming not quite to know what is expected of them. *Routine spy material.* **M**

The Lady Is Willing (Col.) Baby Corey, M. Dietrich, Aline McMahon, Fred McMuray. *Comedy*. Another marital farce, this time one wherein a famous actress finds an abandoned baby and persuades doctor to marry her so she can adopt it, while he carries on research in heredity. . . . The baby gets most audience attention. Typical of films on this theme, this has a few good comedy sequences, considerable coy innuendo, slick performances, and is in the end *much ado about nothing.* **M**

The Male Animal (War.) H. Anderson, Jack Carson, O. DeHavilland, Henry Fonda, Joan Leslie, Eugene Pallette. *Comedy*. A meek professor of English suffers competition in his home when his wife looks favorably at old-time football hero back for homecoming game, tries feebly to assert himself by fists and a drinking bout, really gains ascendancy when, against all efforts to quiet him, he goes through with announced intention of reading to his class a letter by the condemned Venzetti as an example of clear yet unlettered prose. . . . Almost a literal transcription of the stage play. Good comedy throughout, with, underneath, successful satire on the "football mind" and on college dictatorships and restriction of ideas. *Discerning entertainment.* **M**

Mr. and Mrs. North (MGM) Gracie Allen, Wm. Post, Jr. *Comedy-melodrama* unraveling mystery of body found in home of young couple on their return from a short absence. . . . Gracie Allen is responsible for some delightfully comic sequences; otherwise, mystery element is routine, contrived. *Fairly entertaining.* **M, Y**

No Hands on the Clock (Par.) Chester Morris, Jean Parker, George Watts. *Melodrama*. Detective interrupts honeymoon to

work out disappearance of rancher's son and incidental murders. . . . A bungled mystery yarn, designed for action rather than suspense or fine points of detection. *Confused, trivial.*

Reap the Wild Wind (Par.) Paulette Goddard, Raymond Massey, Ray Milland, Lynn Overman, John Wayne. *Melodrama*, in the grand style, based on mid-19th century activities of "wreckers" who recover cargo from ships driven on reefs off Florida keys—with romance, storms, encounters with a giant squid, brawls, murders, etc., etc. . . . An ambitious film, in technicolor, done with considerable sweep and gusto. Dialogue and characterizations stilted. For those who like action, no matter how gory, there is enough and to spare. *Violent, colorful.* **M, Y**

Rings on Her Finger (Fox) Spring Byington, Laird Cregar, Henry Fonda, Gene Tierney. *Comedy*. What happens when young accountant, fleeced by crooks who think him a millionaire, falls in love with ex-shopgirl they use as decoy. . . . Individual sequences, providing some delightful comedy, are far better than film as a whole. Plot somehow wears itself out before the end. *Fairly amusing.* **M, Y**

Tarzan's Secret Treasure (MGM) Cordeell Hickman, Maureen O'Hara, John Sheffield, J. Weismuller. *Adventure* in "Tarzan" series. Hunters from outside world bring discord into jungle paradise, are finally sent packing. . . . First portions are delightfully imaginative, with excellent performance by animals. Then come scenes of such barbaric, unimaginable horror that they are almost ludicrous—head hunters, man-eating crocodiles, rampaging lions, etc. *Over-emphasis on terror.*

Thunder River Feud (Mono.) "The Range Busters." *Western*. Trio help rival ranchers learn truth about each other, turn on common enemy. . . . Rather static for a western, awkward and lacking usual excitement and excellence of outdoor photography. *Below standard.*

The Valley of the Sun (RKO) Lucile Ball, James Craig, Cedric Hardwicke, Dean Jagger. *Western*, based on struggle of Indians to preserve rights in face of white aggression, with scout preventing massacre inspired by white agent. . . . A better-than-average western, with effective photography and music and an excellent cast. Touches of comedy relieve tense situations. *Of its kind, excellent.* **M, Y, C**

Who Is Hope Schuyler? (Fox) Joseph Allen, Jr., Mary Howard, Ricardo Cortez. *Melodrama*. Young prosecutor encounters surprises when he seeks missing key witness in gambling ring investigation. . . . Obvious, awkwardly presented. *Mostly dull.*

A Yank on the Burma Road (MGM) Laraine Day, Keye Luke, Barry Nelson. *Melodrama*. Publicized exploits of Brooklyn cab driver land him assignment to head truck caravan of relief supplies to Chungking, complicated by presence of American wife of Nazi flying for Japan. . . . Some of the experiences on the Burma Road are convincing, but the story is artificial, far-fetched, and the action lags badly. *Routine fare.*

New Books

Color, Class, and Personality. By Robert L. Sutherland. Washington, D.C., American Council on Education, 1942. 135 p. \$1.25.

This volume summarizes the findings of the American Youth Commission in its studies of the personality development of Negro youth. The two and a quarter million Negroes in the United States, between the ages of sixteen and twenty-four constitute one-tenth of the American youth of the country. The "American dream" of attaining high position through personal effort and worth is difficult for white youth because of class lines and problems of unemployment. It is well-nigh impossible for many Negroes.

Some Negro youth have never experienced respectable, industrious family life and homes where shelter and food are at all adequate. The middle and upper class Negroes have self-respect, family pride, and ambitions for their children. Yet a substantial economic base, which provides leisure, education, and adequate housing, is not available to a large percentage of Negroes. Negro youth must also have experiences of participation in a society which rewards high standards of living.

Negroes react to their racial situation in different ways. Upper and middle class groups are more concerned with their own social climbing than with forming social contacts across racial lines. For the lower class Negro, the adjustment is not easy. He may feel it impossible to rise in his own group. Some Negro lower class children strike back against white discrimination and there is an occasional adult outburst. Many adults, however, find satisfaction in vicarious aggression against the whites through rejoicing in such experiences as Joe Louis' endless victories.

In the discussion of changes needed, a section is given to organized religion. There are many Negro churches with cordial welcome to all and the ministry in certain of the sects is a profession to even the less educated. Other community agencies are mentioned and suggestions given. After serious study of this book by these agencies and by alert individuals, constructive plans for improvement should be worked out cooperatively.

M.L.P.

Prayer. By George A. Buttrick. Nashville, Abingdon-Cokesbury, 1942. 333 p. \$2.75.

"Prayer," says Dr. Buttrick, "is friendship with God," and is the greatest potential force for the renewal of our civilization. "It can turn the event within the measure of our freehold under God; it enthrones Ultimate Purpose, not merely by postulate but in comradeship; it renews personality at the springs of primal Goodness . . . and it cancels our homelessness."

With clear and vivid illustration the author takes up the relation of prayer to natural law, to the prevailing methods of science, to present-day knowledge of psychology, and gives suggestions for improving practices of both private and corporate prayer.

The language of the book is of such grace and beauty as to make it in itself good devotional literature.

L. H.

Eternal Life Begins Now. A Lenten Essay. By Kathleen W. MacArthur. New York, Womans Press, 1942. 23 p. \$50.

This forceful Lenten essay is developed from the premise that two things make death valuable—the life which comes before it and the purpose for which it is endured. To those who both know these truths and direct their lives accordingly come eternal life here and now. The life of Christ and the cause for which he died have lived on in the hearts of men. It cautions that "through the dark Gethsemane of history," this cause must not be betrayed. The Easter message of the power of resurrection must be made a living thing by the shaking aside of complacency and the taking of definite steps of action to raise the level of life by making it eternal in value and significance.

W. E. D.

A Study of the Relationships Between Certain Aspects of Parental Behavior and Attitudes and the Behavior of Junior High School Pupils, by John Peyton Anderson. New York, Bureau of Publications, Teachers College, Columbia University, 1940. 196 p. \$2.10.

An inquiry to discover what bearing various attitudes of parents toward their children have on character and behavior.

The findings indicate that child behavior and personality which are characterized by emotional stability, cooperativeness, self-control, and a certain amount of maturity develop best in a family atmosphere where the parents treat the child with affection, are solicitous of his welfare, and exert control over his behavior not severely or harshly but with sympathy and understanding. On the other hand, it seems that unsympathetic "pressure" in the form of parental nagging, punishment, and numerous restrictions may not lead to conformity or independent behavior but rather serves to heighten emotional tension which may express itself in "show-off," rebellious, immature, and emotionally unstable behavior.

There are important implications also for teacher-pupil or employer-employee relationships.

H. C. M.

New Horizons. By Frederick C. Gill. Nashville, Abingdon-Cokesbury, 1942. 127 p. \$1.00.

The chapters of this book proclaim the power and imperishable hope of the Kingdom of God, the timeless interest in the Christ, and the importance of a synthesis of the highest culture with the strongest religious faith to give the courage so sorely needed during these tense and troubled times. They give a decidedly sane consideration of new horizons, under headings such as the following, with timely illustrations

from contemporary life: The Logic of Righteousness, The Highway of the Holy Cross, The Living God, and The Living Church. Coming from the pen of a pastor in Warwickshire, England, they present a vivid illustration of the need for and the power of a living faith.

W. E. D.

The Christian Criticism of Life. By Lynn Harold Hough. Nashville, Abingdon-Cokesbury, 1941. 312 p. \$2.50.

These discussions of evangelical Christianity and humanism are introduced by historical chapters on the development of humanism from Greece and Rome through the middle ages, the renaissance and the reformation to the modern world of science, machines and rapid social change. The heart of humanism is defined as "controlling intelligence choosing between alternatives in the light of permanent standards."

The author argues for a theistic consummation of humanism, and for evangelical religion as the inevitable completion of true humanism. He insists that it is not only the business of the Christian to keep the soul of the world alive, but also the mind of the world, "to fight for the civilized mind in the face of invading barbarities."

O. M.

Big Ben. By Earl Schenck Miers. Philadelphia, Westminster, 1942. 238 p. \$2.50.

This novel is based largely on Paul Robeson's undergraduate college years, his experiences as a gridiron hero, his training as a Columbia law student, closing with his first triumph as a concert singer. The author in a simple yet forceful way makes the reader not only aware of but also sympathetic with the problems which face even a gifted member of the Negro race, as he takes his part in a society which feels that the primary thing which he must learn is to "know his place." Any sentimental parts are quite overshadowed by the honest and earnest spirit of the author's presentation. It is a likeable, readable story, which all interested in college stories will enjoy.

W. E. D.

In This Generation. The Story of Robert P. Wilder. By Ruth Wilder Braisted. New York, Friendship, 1941. 205 p. \$1.25 cloth; \$.75 paper.

Mrs. Braisted has given us an interesting and understanding biography, not only of a man but also of a movement. The man is her father, Robert P. Wilder, who has left an indelible mark on student missionary activity. The movement is the spirit of Christ working in the hearts of college students and drawing them to missionary enterprises. Organizationally this is the story and development of the Student Volunteer Movement. This is a book for older young people, especially students and their leaders, because it will take them beyond the realm of technique and procedure until they see a

life devoted to prayer and consecration unfold before them.

I. M. C.

America. By David Cushman Coyle. Washington, D.C. National Home Library Foundation, 1941. 91 pages. \$.25.

For a book on the United States' relationship to war involvements written in 1941, this little book is remarkably up-to-date. Mr. Coyle shares his viewpoint relative to what we are against, what Nazism really is, why we should help England, what freedom is, and the values of democracy. The style is clear—forcibly simple and direct. The small size of the booklet and the format make it easily read.

M. L. P.

No Sign Shall Be Given. By Hugh S. Tigner. New York, Macmillan, 1942. 198 p. \$1.75.

A stimulating discussion that starts with a closed church in a small country community and branches out into the fate and fortunes of the church at large, with a portrayal of its really spiritual ministry to men. In its sense of togetherness in God, by its edifying word, through fellowship, and in its living tradition, the church has a four-fold contribution that must increasingly be made.

P. R. H.

Foundations for a Science of Personality. By Andras Angyal. New York, The Commonwealth Fund, 1941. 398 p. \$.25.

This is a careful study of the currently fascinating and vital topic of personality integration. The vocabulary is somewhat forbidding, but once mastered, the book proves to be an unusually clearly written statement of an approach to personality integration which should prove basic to many lines of study on this topic.

L. H.

Corpus Unum. The Report of the North American Ecumenical Conference. University of Toronto, Toronto, Canada, June 3 to 5, 1941. New York, North America Ecumenical Conference, 297 Fourth Avenue, 1941. 133 p. \$.50.

The addresses and reports of this important conference are of permanent interest to all interested in the world-wide church. The addresses deal with the ecumenical outlook in the United States and Canada, the Adequacy of the Church Today, the Ecumenical Message of the Church Today, and The Ecumenical Mission of the Church Today. There is also a practical discussion of "The Price We Must Pay for the Ecumenical Ideal," by Dr. John R. Mott.

The Dictionary of Philosophy. Edited by Dagobert D. Runes. New York, Philosophical Library, 1942. 343 p. \$.60.

A dictionary, dealing with persons, terms, and ideas covered in philosophy. Leading scholars have contributed definitions in all branches as well as schools of ancient, medieval and modern philosophy, including the philosophies of the Orient. Also included are brief biographies of famous philosophers.

Theism and Cosmology, by John Laird. New York, Alliance Book Corporation and the Philosophical Library, 1942. 331 p. \$.35.

This book sets out to build a rational

From the Womans Press

A Girl's Religion Helen Wright Mahon \$.40
Prepared for younger girls, but helpful to all in finding answers to questions about the place of religion in personal living.

Stop, Think and Do! \$.35
E. Palmer, J. F. Nelson and W. Wygal
The place of religion in the lives of girls today, be they industrial, business, professional girls or students.

Security in Crisis \$.35
Alison H. Currie
Problems in human relationships that are puzzling to business girls in these days of tension.

600 Lexington Ave. New York, N.Y.

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basis for a belief in God. It does so. The result will be of real intellectual interest to those who feel at home in the language of philosophy.

P. R. H.

The Unquenchable Light. By Kenneth Scott Latourette. New York, Harper and Brothers, 1941. 191 p. \$.20.

This is a brief review of the history of Christianity as a sort of spring-board from which to give a prognostication as to its future, the world being what it is. The outlook is hopeful, it is almost surprising to say, providing our faith be adequate.

P. R. H.

The Church and the Children. By Raimundo De Ovies. New York, Morehouse-Gorham, 1941. 213 p. \$.20.

Another book of children's story sermons, the introductory part of the book giving the author's thoughts on practical psychology and the technique of teaching children.

I am Persuaded. By Julian Duguid. New York, D. Appleton-Century, 1941. 362 p. \$.25.

An interesting account of the spiritual pilgrimage of a gifted writer—from faith to doubt and then back again to faith, not the same faith, of course, but one deeply satisfying.

Correction: The book *Jobs for Today's Youth*, reviewed in the April issue of the

Journal was erroneously credited to T. Otto Hall, instead of T. Otto Nall, as co-author with Bert H. Davis.

Books Received

THE BIBLE AND ITS BOOKS, by Charles G. Sewall. Abingdon-Cokesbury, \$.60. Fourteen chapters presenting in concise and non-technical form the origin, development, and nature of the various books of the Old and New Testaments.

† **BIG BEN**, by Earl Schenck Miers. Westminster. \$.250.

A CATECHISM FOR YOUTH, compiled and edited by J. Gordon Howard. Otterbein Press. \$.35 each; 10 or more \$.25 each. A new catechism for youth covering the entire basic teaching of the church, the Christian faith, the meaning of church membership, and the development of the Christian life. Contents classified under three general divisions, "My Faith," "My Church," and "My Life." Especially designed for use in the Church of the United Brethren in Christ.

† **COLOR, CLASS AND PERSONALITY**, by Robert L. Sutherland. American Council on Education. \$1.25.

THE COMPLETE SAYINGS OF JESUS, arranged and assembled in sequence by Arthur Hinds. John C. Winston Company. \$1.00 cloth, \$1.50 imitation leather, \$2.00 genuine leather. The sub-title and descriptive note read as follows: "The King James Version of Christ's Own Words: without interpolations and divested of the context, excepting the brief portions of the Gospel narratives retained to establish the place, time, or occasion, or a question the reply to which is the Master's own answer." The booklet is of vest pocket size, and carries an introduction by Dr. Harry Emerson Fosdick.

CYRUS ADLER, by Abraham A. Neuman. The American Jewish Committee. A biography, reprinted from the *American Jewish Year Book* (1940-41), of the prominent American Jewish educator and religious leader and late president of the Jewish Theological Seminary, in New York City.

* **EDUCATIONAL PSYCHOLOGY**, by Arthur I. Gates, et al. (A revision of *Psychology for Students of Education*.) Macmillan. \$.30.

† **ETERNAL LIFE BEGINS NOW**. A Lenten Essay, by Kathleen W. MacArthur. Womans Press. \$.50.

* **THE FINE ART OF LIVING TOGETHER**, by Albert W. Beaven. (Revised edition.) Harper and Brothers. \$1.60.

FOUR YEARS OF NAZI TORTURE, by Ernst Winkler. D. Appleton-Century. \$.250. The publisher's announcement of this book carries these words: "A former officer of the German army tells the whole brutal story of his experiences during four years of torture in Nazi concentration camps after he had refused to renounce the teachings of Jesus Christ for the teachings of Adolf Hitler. . . . A twentieth-century soldier of the cross, Ernst Winkler symbolizes the unbreakable spirit of the religious German people who defy the Gestapo and refuse to bow down to the Swastika."

* **THE HIGHWAY OF GOD**, by Ralph W. Sockman. (Lyman Beecher Lectures.) Macmillan. \$.200.

* **HOW TO RAISE MONEY**. Fund Raising Programs for Social and Religious Organizations, by Charles W. Gamble and Winona W. Gamble. Association. \$.300.

* **JESUS IN ACTION**, by Benjamin W. Robinson. Macmillan. \$1.50.

† **NEW HORIZONS**, by Frederick C. Gill. Abingdon-Cokesbury. \$1.00.

* To be reviewed.

† Reviewed in May *Journal*.

New Harper Books for Teachers

Christian Missions in Today's World

By W. O. CARVER

A summary of missionary problems today and a statement of Christianity's potentialities in a changed world. Recommended for adult classes and missionary societies. The author is Professor of Missions at the Southern Baptist Theological Seminary. \$1.50

The Miracle-Stories of the Gospels

By ALAN RICHARDSON

How shall these stories be viewed? The author comes to some striking conclusions, after examining all the evidence and conflicting theories. Here is heartening material for Bible class teachers disturbed by recent tendencies to "explain away" the miracles of Jesus. \$2.00

The Christian Faith

By NELS F. S. FERRÉ

For the person who wants theology that has substance, affirmation and clarity in conception and execution, we recommend this summary of Christian beliefs. The author is Professor of Theology at Andover Newton. \$2.00

125th Anniversary

HARPER & BROTHERS

49 E. 33rd St., New York

by Nelson B. Henry. Public School Publishing Company. \$2.50.

* **THE ROAD WE ARE TRAVELING**, 1914-1942. Guide Lines to America's Future as Reported to the Twentieth Century Fund, by Stuart Chase. Twentieth Century Fund. \$1.00.

They CALLED HIM FATHER. The Life Story of John Christian Frederick Heyer, by E. Theodore Bachmann. Muhlenberg. \$1.75. The biography of one of America's pioneer preachers, who later became her first Lutheran foreign missionary, going to India a hundred years ago. The book is the prize-winner in a contest conducted as part of the celebration of the Heyer centennial.

WHEN YOU GO STORIES, by John Curry Walker. Revell. \$1.50. Children's story-sermons based on travels of the author.

Exalted in Spirit

(Continued from page 39)

this until this particular evening when her friend was killed. Then she remembered what her mother had told her before she died. So, now—lonely, hungry and weary, tired of life—not tired of living because she had never lived—but tired of trying to live. Now she remembers what her mother told her about Jesus, and how he helps people. She comes to the church, this little girl who has never said a prayer, who doesn't know how to pray. But she does pray . . . and she goes away feeling happy and with a renewed faith. She knows there is something in the world for her and she is going out to find it. (*Very softly*) Vivian, that is what the little beggar girl said in her prayer.

VIVIAN: (*Takes out her handkerchief and wipes a tear*) I didn't know that. It's beautiful, isn't it?

STAGG: Yes, and you were beautiful too, just then, when you almost cried. And now, would you like to read it again?

VIVIAN: (*Reads the script and then hands it back to Miss Stagg*) I believe I can remember the lines, and I—I sorta feel like acting it—if you don't mind.

(MISS STAGG steps to one side)

VIVIAN: I will begin where she enters the church and try and be this little girl who calls Jesus Mister Jesus because she thinks it's the polite way to address him. (*VIVIAN takes off her hat and takes a shawl from the divan, puts it around her shoulders. Now she is the little girl who has just come in from the street. She is cold. She looks about the church. Her eyes are full of wonder. Then she sees the picture. Yes! It must be the picture of Jesus. She comes over and kneels humbly before the picture and addresses it politely*) Mr. Jesus—Are you Mister Jesus? Well, look, I want to ask you sumpin'. (*Almost unable to speak for the tears in her voice*) What would you do if you didn't want to live any more? (*Her voice breaks on the last word and she puts her head in her hands and sobs. A broken little figure. Then she straightens up and wipes her eyes.*) Excuse me, Mister Jesus. I didn't mean to bawl. (*She gets up and stands before the picture.*) I feel better now. (*She has a new light in her eyes and her step is firm as she goes toward the door. She turns back and smiles at the picture.*) Thank you, Mr. Jesus! (*VIVIAN very slowly takes off the shawl and reaches for her hat, then comes over to MISS STAGG.*) Miss Stagg, I told you that I had prayed. Maybe I

LABORATORY SCHOOL

Childrens, Y. P., Pastors,

Weekday, D. R. E. Sections

Faribault, Minnesota—July 20-31

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Write for folder

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have in a small way—or maybe I haven't had anything to really pray for. But I want you to know that, just now, saying that prayer as I thought the little beggar girl said it (*She holds her head high*), I—I don't quite know how to say it, Miss Stagg, but I felt closer to saying a real prayer than I ever have in my life.

BLAKE: (*Tearfully*) I feel just like I'd been to church.

STAGG: That is the way we want you to feel about the plays we are going to give here on this small stage. It is just another way to worship Him.

BLAKE: I—I didn't know. Excuse me for blundering in the way I did this afternoon. (*Getting ready to leave*) I'll be proud to have my girl take part in your play. I've been telling Vivian that she should give more time to the church. I—I need to, also. Vivian if you don't mind—I'm going to be awfully late for that appointment. (*Exits*)

WILLIAM: How about joining our Sunday school class next Sunday morning, Vivian? There are a few empty chairs.

VIVIAN: I—I haven't been to Sunday school for so long—

WILLIAM: (*Smiling*) I'd like to come by for you. Sort of show you the way.

VIVIAN: I guess I need somebody to show me the way, in more ways than one. (*More brightly*) It's a date for next Sunday morning, William. And thank you, Miss Stagg.

STAGG: Thank you, Vivian. I'll look for you back this evening when we read the play.

VIVIAN: I'll be here, you can bet on that . . . (*She starts to leave, turns back again.*)

(*Softly*) And thanks again, Miss Stagg, for that prayer.

WILLIAM: (*After VIVIAN has left*) That prayer—was sort of special.

STAGG: Something tells me that Vivian will be a very special addition to our group, William.

WILLIAM: Yes. Now Miss Stagg, how do you feel about the plays we are going to give here in this church?

STAGG: I feel like saying . . . Thank you, God, thank you. I feel like getting down on my knees and asking: Please help us in the small effort we are making to bring people into your house. Send them away exalted in spirit, with a deeper sense of fellowship with God.

* PHILOSOPHIES OF EDUCATION. Part I of the Forty-First Yearbook of the National Society for the Study of Education, edited by Nelson B. Henry. Public School Publishing Company. \$2.25.

* THE PREACHER'S DOORKNOB, by L. M. Zimmerman. Muhlenberg. \$3.35.

* THE PSYCHOLOGY OF LEARNING. Part II of the Forty-First Yearbook of the National Society for the Study of Education, edited

... Finally ...

The Journal This Month

DID YOU THINK you had picked up a copy of *Life* by mistake when you opened this number of the *Journal*? The luxuriance of pictures—very appropriate for a special number on visual education—is a contribution of the Harmon Foundation, which is giving strong support to experimentation and development of motion pictures for church use. The special articles on visual aids and methods have been prepared by members of the Committee on Visual Education of the International Council, at the request of Mr. William L. Rogers, Director of the Department. His very interesting announcement of the organization of the Religious Film Association appears on page 3. Now, instead of writing to us about a film—we don't know anything about it, any-

way—write to your own denominational publishing house, or to the one nearest you.

We hope you will not be so overcome by the materials on visual education that you will neglect the other unusually interesting articles also in this number. Professor Pope's article on "Peace in Our Town" is one of the most stimulating of the year and deserves careful reading. Mr. Foster's suggestions on what to do about leaders now that everyone is busy doing war work, will help you meet the problems in your own church. Even if you are not planning to teach in a summer conference you will enjoy Dr. Scottford's entertaining advice based on long experience. We were lucky enough to find a picture which illustrates it perfectly.

The short play, "Exalted in Spirit" is of special interest to drama groups

who want to clarify their purposes to their constituencies. It might well be used at youth conventions or state Sunday school conventions for the same purpose. The Memorial Day service is a simple but beautiful one and includes a fine new peace hymn written by a leading Chicago minister.

As you may have guessed by now, this is one of our favorite issues. We hope it will be yours, too.

Those "One-Days"

As this *Journal* is being prepared the International Council staff members are leaving for their tour of the One-Day Conventions of the United Christian Education Advance. The schedule of one-day stands before each of them is appalling to consider. Three weeks of travel by night and speaking and "administering" by day is more than enough for anyone but a confirmed trooper. Their secretaries are planning restorative measures to apply when they return. The denominational executives who are also serving on the teams will likewise need a rest cure.

The Cover Picture

IN THE MIDDLE AGES visual education reached a high degree of specialization. The windows of churches became the picture books and illustrated Bibles of the people. In a day when books were written laboriously by hand and were mostly in Latin or Greek, the members of the church had to depend on sermons and teachings of the priests to learn the stories of the Bible and the saints. As the great churches and cathedrals were built, the stained glass windows offered an opportunity for permanent religious teaching. Biblical characters, saints, incidents in church history and legends, and symbolic teachings formed the subjects of the windows.

The pictures on the cover are two of an interesting series of windows illustrating the Ten Commandments. They date from the fifteenth century and are found in Ludlow Church, England. The one on the left illustrates the commandment, "Thou shalt not covet thy neighbor's house"; the one on the right, "Thou shalt not bear false witness against thy neighbor." The individualized faces and the strong moralistic tone are in amusing contrast to the much more stylized and artistic windows of French cathedrals of the same period.

They Do the Work—

COMMITTEE ON FIELD PROGRAM



W. C. PARRY

must be a "sales force" to take the new plans and policies to the local churches. The people who do this are known as "field workers."

Some of these are interdenominational workers. In the United States there are thirty state councils, more than 65 city councils and over 800 councils interested in and carrying on a program of religious education. Some 200 paid workers serve these interdenominational organizations. Others are denominational workers. There are 375 state denominational representatives in the United States, known as state or conference directors of religious education. On the headquarters staffs of the denominations are about 100 age group specialists and secretaries. Together these groups constitute the field forces of Christian education.

The Committee on Field Program is the International Council committee which helps these field executives carry

on their work. It is made up of men and women who know this work by experience and who know the problems to be faced. They think together of ways of carrying the "bright ideas" to the churches. They also consider such practical matters as travel schedules, so that denominational and interdenominational workers will spread their services and not overlap or leave some territory neglected. When necessary they prepare materials on field supervision. One of the present responsibilities of the Committee is to work on details of a series of conferences for leaders of leaders as part of the United Christian Education Advance.

The International Council is not the only inter-church organization that wishes to reach the local churches. Six other interdenominational organizations, such as the Federal Council of Churches, the Home Missions Council and the Foreign Missions Conference, wish to do the same. Their joint field interests are served by the Inter-Council Field Department, on which are twelve members of the Committee on Field Program.

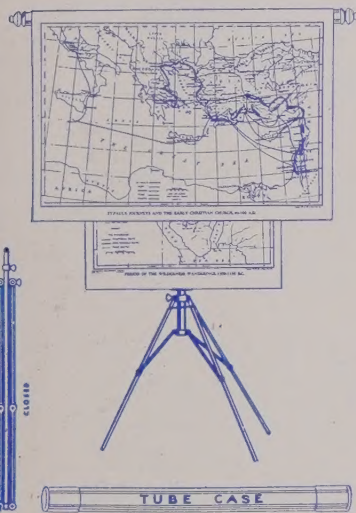
Rev. Wilbur Parry, Director of Field Supervision and Adult Work of the Disciples of Christ, serves as chairman of this committee. Mr. Parry has worked for many years in the fellowship of the Council and ably directs the work of the committee. Mr. J. B. Ketcham serves as staff executive.

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